EVOLUTION OF IDEA

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A Thesis by

OREN BYRON TAFT

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FOREWORD

OREN BYRON TAFT, whose thesis is herein presented, died in Chicago, Illinois, October 23d. 1924. Without warning, in apparent full enjoyment of his health and faculties, he passed suddenly out of life.

On the afternoon preceding his death he discussed with me his plans concerning the preparation for publication of his manuscript, which was just completed but still uncorrected. These plans formed so important a part of the task which he considered yet incomplete that it has seemed proper to mention them herein.

No one could have acknowledged more frankly nor regretted more keenly than he, a certain involved style of expression which, coupled with a redundancy born of earnest desire to make his meaning clear, oft defeated its own ends and left in obscurity the very meaning it sought to clarify. Recognizing this fact, it was his full intention to have the

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manuscript edited and prepared for publication by one competent so to do. Under the circumstances it has, however, seemed best to publish it as nearly as possible in its original form with only such changes and corrections as seemed imperative. The matter treated herein cannot conceivably appeal to others than those who, in scientific and philosophic research, are accustomed to no easy path in the quest of truth. To such, this thesis is now transmitted with the hope that its expressional shortcomings, so fully recognized by the author, may even prove of service in the bearing of his message.

OREN E. TAFT.

(August, 1926.)

Evolution of Idea

THIS thesis is intended to point to the fact that infinite Being is expressing Itself in a law of Reflection: that man appears in this expression in the Evolution of Idea: and that natural science has prepared the way for its own acceptance of these truths.

Creative Principle and infinite Mind are synonymous. Human consciousness comprehends this Principle more clearly as Mind. This consciousness, characterized by the ideas of infinite Mind, is the real man and is the begotten interpreter and observer, and *reflects* the qualities and attributes of divine Mind. For the verification of this statement we are to point to the evidence in scientific research where the invisible Infinite is found sustaining the facts upon which it depends. This evidence is not only in new concepts of time and space, found through the unfolding of the Principle of General Relativity discovered by

Albert Einstein, Ph.D., but it is found also in innumerable well-known facts and experiences of everyday life when they are rightly interpreted by science and corrected by the reversal of scientific viewpoints, thereby allowing Truth to replace erroneous beliefs.

At whatever stage or state in consciousness thought appears, there is the conscious or unconscious premise back of it that the process has its origin in the power and intelligence of an infinite Mind.

Understanding, as a concept in human consciousness of an infinite, self-existent Principle in a co-ordinate relation with finite expression, is a necessity to human effort and progress. The scientific recognition of evolution demands this understanding. Physical phenomena, in their evolution, undergo constant finite changes and if there is no related continuum possible to human consciousness, how is the record being kept? In the effort to ignore or overlook this infinite relative, mankind has become entangled in finite phenomena with the result that the entities it values and would keep are apparently lost; yet physical science

continues to close its eyes to a conscious, infinite continuum by which they are preserved.

Until man's appearance in created expression, there is no apparent evidence of conscious apprehension of finite existence and wisdom as related to an infinite power to perform an eternal purpose; but with man such consciousness has evolved. The physical sciences have found it impossible to progress through dependence upon the so-called corporeal senses. They are being compelled to resolve such phenomena into what they call atoms, molecules, or forces which, by their own interpretation, are absolutely invisible to corporeal sense but which are recognized as valid entities to spiritual sense; that is, they are mentally real in consciousness. In this manner only has the physical scientist obtained and seen the invisible foundations upon which he builds. Whenever he finds his superstructure consistent, he finds his invisible ideas to be eternal verities controlled by a power and intelligence which his own thinking compels him to accept as divine Principle in order that this Something, greater than his initiative, may hold

his science to the infinite relations which he demands of it. Such knowledge is cumulative truth of divine, not human, origin unfolding in human consciousness. The process is that of the Infinite; the expression is finite.

Effect is dependent upon its cause for its being. It lives, moves, and has its being in its cause and not in itself. Science obtains through *effect* the truth regarding the nature of the cause actuating and producing it. Created expression, an effect, reveals an implicit, insistent demand in the nature of law for its related, creative Cause. This law, as an order or mode having to do with created expression, is an unfolding from effect to cause and not from cause to effect. This unfolding movement is a fact vital to a right understanding of all being. Right reasoning demands that its direction should always be from effect toward the source because effect in itself, whatever the expression, has no actuating or productive possibility underived from its cause acting through and by it. Every cause must be equal to this demand.

As each individual cause unfolds as the effect of a preceding cause, each step accounting for an orderly and harmonious creation, so, as a part of created expression, human understanding, as the present high stage of that expression, must, in its ultimate reasoning, demand and find an infinite Cause equal to that infinite created expression which human consciousness knows as the universe and which includes this consciousness itself.

Human reason and understanding demand that an immeasurable universe, as an effect, must possess an equally immeasurable, illimitable, infinite power and intelligence and presence to account for this effect. Human consciousness, as man, does find both the universe and itself to be illimitable and immeasurable. This is as true of physical phenomena as of the ideas which characterize consciousness. Human inquiry demands an understanding of how phenomena can possess individual, measurable, finite quantities in human consciousness and at the same time can be the effect of an illimitable, immeasurable, infinite Cause.

Divine, creative Principle cannot be conceived by man to have beginning or end. It must be infinite and eternal. Nor can man conceive that the nature and character of the manifestation can differ from its creative Principle. The very word "conceive" could have no meaning whatever if it were not the direct reflection of the creative nature of the Principle which gives it meaning.

To follow evolution in its unfolding is to follow the manifestation of Being as the activity in created expression of an infinite and eternal directing power and intelligence. This potential mentality is implicit in Being. It is coordinate with existence, where to be is to live, and where, whatever name may be given it, it is the infinite and eternal power and intelligence harmoniously directing all created expression as its unfolding. It is infinite Mind and is synonymous with creative Principle.

Every human action is preceded by mind activity although it may be below the surface of consciousness or still embryonic. Every new idea, as concept, must wait on evolution for its human expression. Whatever is true of

the mind which man calls his own is but the reflection of infinite Mind.

The foundations of the universe are invisible ideas and whether these be wisdom, atom, electron, force, or mass they are but stages in the unfolding attributes of infinite Mind. Science, in the ultimate analysis, accepts an abstract, dimensionless unit, free of time and space limitations, which must be spiritual idea and cannot be otherwise conceived. The invisible becomes visible, not through being seen in a corporeal sense, but through being understood. Thus man, as idea, is an evolving event in an infinite unfolding where he is being the conscious observer of his own being in a reflected "at-one-ness" with infinite Mind.

All created expression is reflection and all being is process as reflection. The process is infinite and fundamental. Science must find its interpretation in the understanding that all phenomena is reflection. It is fundamental truth that Cause knows itself in its effect by reason of its own reflection; and just as Cause knows itself as effect, through reflection, so man, as effect, knows himself as reflection

and knows that he is sustained by, and has his substance and being in, his Cause.

Reflection is the Law of Infinite Being. At the point of created expression where the Infinite returns to or upon Itself, *as reflection*, is every quality and attribute of infinite Being. Man, as this reflection, is conscious idea expressing the truth of his being in an understanding of this law and his relation thereto. In a further unfolding, man may, at his own volition, through reflected dominion and intelligence, enter other phases of being which apparently await only upon his own desire; but this, being governed by law, must conform to an unselfish, infinite harmony. Thus the conscious Infinite—an eternal, everpresent, sustaining power and intelligence—is unfolding the consciousness called man as the spiritual idea of infinite Mind; and this idea, the true man, is evolving as the conscious likeness and image of infinite power and intelligence.

The Science of Being reveals to human consciousness that this Law of Reflection is self-existent Principle, conscious of Its own eternal and harmonious being. Man's duty is to

relate his consciousness to an environment which, unfolding as the finite, is revealing an unavoidable, infinite relativity. To deny or to neglect this duty holds him, in a relative degree, to the animal period of evolution; he is not yet the true man although in human form.

Consider the reflected image in a mirror. This is a common phenomenon and yet a fundamental fact; and it is a perfect example of the Law of Infinite Reflection as related to all being. Every entity in the universe, including man himself, is like the reflection in the mirror; it is the imaged effect or reflection of a Cause to which it must refer and wherein is its own being. The highest development of this Law of Reflection is the evolved understanding that every such entity is the likeness, as reflection, of omnipotent, omnipresent, omniscient Cause.

If by carefully considering this image in the mirror, we get this deeper meaning of reflection in its all-inclusive relation to phenomena and consciousness, it will be seen that these are absolutely implicit in unfolding idea.

In the mirror there appears the sky, a landscape, a body of water, men and women, and also, which is more important in this example, our own person, walking and conversing with another. This image which we call "self" is a phenomenon differing from the others only in the form and features making for its identity. Now, that which is to be emphasized is this; what we see as our own person is of like nature with the rest as an object of sense perception. Whatever we find true of these others in their relation to reflection we shall find equally true of ourselves. These reflected objects are not illusions but nature facts; and yet, like all reflected phenomena, they are symbols representing that which in a Law of universal Reflection, has its being in the cause and not in the symbol. This mirror example is not used here incidentally but to demonstrate a specific truth in the same precise way that some specific chemical is used in a laboratory to obtain a specific reaction. Reflection through the medium of the mirror is an expression in evolution which demonstrates that physical phenomena resolve themselves into invisible, spiritual ideas

without loss of identity. The specific use of the mirror in the demonstration is to establish the fact that man is the only reflected entity which knows the appearance therein to have reality, not in itself, *but as reflection.* It is a new unfolding in the Science of Infinite Being making its appearance in and through that entity called man. The path which leads to this understanding is a very narrow but direct one. It holds man strictly to the fact that he is the only reflected object which understands reflection; and through him alone is to come that further unfolding which will relate all created expression to its infinite Cause.

Man knows that there is neither sensation, life, intelligence, nor substance in these reflected images but he also learns that the reflection has the likeness of the reflected and repeats its movements. If reflection is a law and this mirror reflection is a nature fact with other phenomena, which it unquestionably is, then we may expect to find in that fact, the evolution of a truth in the Science of Being, just as we find all other phenomena unfolding the truth of Being.

The reflection in a mirror is at the plane formed by a coating of mercury upon its rear surface. Each point in the surface of the mirror is at an angle of incidence and its co-ordinate angle of reflection; and a multiple of such points accounts for all that is being reflected. Angles of incidence and reflection being equal, they have a common perpendicular. That which returns, emerging at the point or angle as reflection is an image of the reflected. At such point, there is no dimension for it has neither length, breadth, nor thickness; and yet within this point is contained the complete image reflected.

To illustrate: The line A.A. (See Fig. 1, page 19) represents the surface of the mirror: B. is a point at the surface, and is common to the angle of reflection D.B.E., also to the angle of incidence D.B.C. The reflection is in the area F.F. while the lines B.C. and B.E., which may be extended indefinitely in a straight line from B., are here given to define this area. Now the reflection which is visible as the content of F.F. is in all its varied quantities, qualities, and activities also in and at the invisible point B. which

is without physical dimension. In order to exemplify its general application, it is possible to change the surface of the mirror so that the point at the two angles may reflect other phenomena; or the surface may be curved in any possible manner without infraction of the law

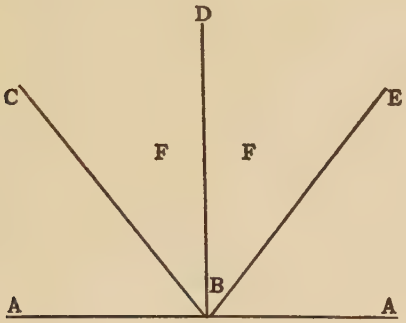

Fig. 1

itself as related to the content existing at every infinitesimal or undimensional point which may be found in a process of reflection.

The Law of Reflection is the mode of infinite Being in all Its phases. Fig. 1. is a diagram used in physical science to illustrate the Law of Reflection in physical phenomena. It must be transposed unto terms of pure ideas in consciousness in order to be scientifically inter-

preted as the Evolution of Idea in the Science of Being and made capable of demonstrating its physical application to an infinite relation. The transposition would point to the following interpretation:

Every true idea (the point B.) in human consciousness (A.A.) is in a direct, inseparable relation of at-one-ment with infinite Mind, (the line D.B.) always perpendicular to consciousness (A.A.) as an understanding of an infinite relation. Incidents objective to B. (in D.B.E.) which, at a particular time, are making their impression upon B. (a compound idea) and the process of thinking, as reflection, of this idea B. in an activity producing the resultant reflex expression (in D.B.C.) have their relation to infinite Mind in D.B. being always perpendicular and inseparably common to both in their relation to each other, (angles of incidence and reflection) whereby a perfect counterpoise of divine control by creative Principle (infinite Mind) is preserved at B. as the compound idea of impression and expression constituting the resultant human experience represented in the field F.F.,

bounded by the sense limitation (lines C.B.-B.E.) which relation holds true if indefinitely extended.

There is no evidence of any knowledge of this phenomena of reflection in animal consciousness. The most intelligent animal evidences what must be described as a belief that what he sees in the mirror is identical in kind with the thing he sees outside of it. The monkey will look into the mirror and try to reach the monkey he sees in it. He will go behind and to the sides to find it and reach no solution. Reflection is not unfolded as a stage of consciousness until that which is called man is evolved. The animal sees the appearance in the mirror perhaps more distinctly than does the man; but the latter knows it to be reflection, thus marking a step in evolution toward the coming of the true man. But just as the animal does not differentiate the image in the mirror from its reflected cause, so man, at this stage, has not evolved Idea as the understanding that *all objects visible to sense or reached by sense are in truth reflections* of their infinite Cause.

To this kind of a man, the phenomena constituting his environment outside the mirror are the same as are the objects in the mirror to the animal; both believe in material reality. This kind of man and the animal are both at that stage of unfolding consciousness where so-called corporeal sense is their measure in an order of evolution where spiritual sense discernment is further along in the unfolding of human consciousness. Man, in this earlier stage, indicates a step in advance of the animal because he consciously unites in his body a sense of intelligence which he identifies as mind. This is a glimpse in an unfolding which, in the Law of Reflection, will lead ultimately to the recognition of one infinite Mind, with the mind of man as Its reflection.

Human consciousness can be plainly traced in its development. In its earlier stages the so-called man believes mind and body to combine in what he calls his ego and believes that this mind is its own sovereign. Such belief is ignorance on its way of development toward knowledge but not yet knowing itself as Idea.

Conscious understanding of Reflection unfolds a conscious capacity for knowing all created expression to be ideas whereby the finite and so-called visible manifestations, formations, magnitudes, and activities of the universe are resolved into their reality as spiritual ideas. It is also a fact that scientific knowledge and understanding always make their appearance in human consciousness as an unfolding idea. Idea, recognized as the reflection of infinite Mind and co-existent with Mind, is a stage of consciousness in the Evolution of Idea which understands the universe to be the manifestation of infinite Mind. In the lower order of consciousness, this expression is feeling its way as sense reflex; in the human, this reflex is revealing the nature of environment; and in the highest stage, it knows itself to be the reflection of infinite Mind.

The Evolution of Idea in human consciousness measures the Becoming of Man; but Idea as Evolution in this consciousness is the appearance of the law through man leading to the true meaning of phenomena as created expression. Evolution is an order in the

unfolding; but Idea is reality, the expression itself. It is the actuality of all phenomena without which there would be nothing to unfold or evolve. This distinction is necessary to right thinking. It is fundamental and must be comprehended as a premise to right conclusions. Evolution is a movement like the unwinding of the film in a cinematograph. The picture reflected is Idea imaged as individual consciousness and the content of this consciousness consists of ideas in a process as reflection wherein the film, the mechanical movement or mechanism, and the pictures themselves are all images, as ideas, in a process of unfolding phenomena which, in their all-inclusiveness, prove man to be consciousness characterized by these ideas.

If Being has a law for Its expression which man may understand and which is at one with all existence here and hereafter, then it will become conscious knowledge through energetic effort and the activity of right ideas in the measure that man *holds* his individuality, as these ideas, steadfast to the harmony of one infinite movement.

In the Evolution of Idea, the real man reaches a stage in created expression where there unfolds an understanding of an infinite Relativity whereby this man, as conscious idea, looks back and out upon an unfolding universe. Research, when truly scientific, is doing this in all its branches while it is writing the history of an infinite movement. Man is Observer, looking out upon the Infinite; he is a co-ordinate in the understanding of a movement of which he is a part.

Human consciousness possesses a dominion of power and intelligence over environment through what it erroneously calls, in its embryonic stage, "its own mind." In a higher development, man, as this consciousness, conceives an infinite power and intelligence of which his own is a likeness or image in so far as it is harmonious and recognizes that all law must be a harmonious whole. His concept calls for a relativity which is a harmonious whole between his own power and intelligence and that of the Infinite. This concept is intelligence unfolding an infinite relation as the Becoming of Reason. Man, in his expression

as Reason, is an order in evolution. As idea he has always existed; but as manifested consciousness in the individual of the Principle he reflects, he is part of an order of evolution which reaches its expression, as does all else; but in man there is unfolding the power and intelligence in the likeness of the Infinite with which he is endowed.

There is no evidence in the sun of anything or any identity as conscious of life; but its incandescence, which prohibits cell life, does not preclude an intelligent power, as infinite Mind, from governing and directing its activities. The sun is but an enormous laboratory filled with chemical elements which the spectroscope proves resemble those composing the earth. That which is occurring in the sun, in directing changes in the activity of those chemical elements, is, in a measure, being done here by man in his laboratory with like elements which compose the earth. For instance; a human individual consciousness, which for identification has been named Prof. Crookes, in the activity of its ideas and guided by a potential mentality he is pleased to call

his own has so controlled and directed chemical atoms and a magnetic field that an electric discharge in a straight line movement in a vacuum tube has been made to change the direction of its movement into that of a curve. Now it cannot be conceived that human consciousness is directing the sun's activities; yet, in a degree, human consciousness does govern similar atomic activities on earth. What this so-called " man mind " does in his laboratory is but the reflected likeness of that which is being done in the sun by an infinite, potential Mentality. What is this but a scientific demonstration of the Evolution of Idea upon this planet as reflection, in human expression, of infinite Mind. Does it not prove, also, that the mind which Prof. Crookes calls his own is the reflection of that infinite Mind which is directing atoms where the universe is the laboratory, thus establishing the true relation of man's mind as reflection of infinite Mind? This scientific nature of Idea in its relativity to divine Mind cannot be ignored by any branch of science which expects results to conform to reality.

The most real, positive fact to man is his consciousness. The absence of consciousness would be non-existence and to conceive it is impossible. Man has found no boundary to this consciousness upon the side of the infinite or infinitesimal. Reason, supported by demonstration, tells him that there is a divine Principle as creative Cause and that this is an authentic concept in this consciousness itself as an effect of that Principle. Thus it is to be seen that consciousness of Evolution waits upon Idea, not Idea upon Evolution. Without Idea there is no possibility of the being called man. Infinite Mind, *reflected* in and as Idea, the highest conception unfolded to human consciousness, is the becoming of the real man.

In the Evolution of Idea, belief is an embryonic stage of knowledge in the same sense that the cell-like organs on the marginal body of the jelly fish are embryonic eyes; and in the order of an infinite unfolding, it is just as certain that belief can no more be heedless, desultory, thoughtless, and lawless, as a mode in consciousness on its way to knowledge,

than can the true development of the eye be unscientific, lawless, and senseless. The human cannot heedlessly disregard the harmony of the scientific infinite when it has unfolded its own concept of such harmony even in the lower orders of development. Belief cannot be treated as a haphazard step in mental phenomena. Suffering is the penalty for its miscarriage and mankind is suffering severely for its neglect or refusal to weigh its beliefs as related to their origin with even the same care which it bestows upon its creature comforts. Knowledge is the child of which belief is the parent. Misconceived belief breeds illegitimacy and not knowledge, as the world learns through experience, and science should learn this through right thinking and give the result to the world for its guidance.

The process in the unfolding of human consciousness in its embryonic stage is through belief on its way to knowledge which experience shows is a feeling out, through the advancing stages of sensation, of the truth that sensation is purely mental-spiritual and does not inhere in the physical objective. When

this fact has become conscious knowledge, it is known that the spiritual ideas of infinite Mind are the only realities and constitute the entities which fill the universe as the phenomena of nature. In this unfolding of human beliefs, consciousness seemingly passes through, not only such experiences as prove ultimately true, but also those called error, sin, and sickness, which are false. These false beliefs ultimately prove to have been illusions and disappear. Error is accepted by all as having had no real existence the instant it is discovered to be error. Sin is but error, the difference being that it is more directly traceable to individual volition, to a mistaken belief in anticipated results, or to a deliberate purpose to acknowledge no judgment, moral standard, or individual right counter to its own. Sickness is the product of error or of sin which has reached that conscious state of mind called dis-ease. It is its own witness to the absence of a sustaining reality and it evidences failure, as a belief, to support the premise, assumption, or whatever it may have been upon which the experience has proceeded. Death may or may not

be the final stage of disease as related to error, sin, or sickness, but, so far as known, there has been but one scientific demonstration of that power reflected in man as the expressed idea of infinite Mind, having overcome the false belief that death is a reality. The overcoming by man, in each instance, of a particular error, sin, or sickness is in a measure the overcoming of so-called death because it prolongs life in this stage of human consciousness. The one recorded instance of complete overcoming is that of the man Jesus of Nazareth, who made the demonstration fully. He proved the false belief called death to be a negation by reappearing to numerous persons after going through the experience called death and by again taking part in human activities; thus adding his testimony to the further fact that death, once realized to be but a false belief, passes into the oblivion of nothingness.

When once fully understood, it will be seen that Jesus demonstrated the still greater scientific fact that death is not "the way" of man's ascendancy or unfolding; for when he finally disappeared in the Evolution of Idea

as man, he bodily passed out of the conscious presence of the human stage of those about him as a spiritual idea in precisely that narrow, secret way that every idea which characterizes human consciousness as man, goes on its invisible, individual, and unmolested way, proving that the body, as an objective phenomenon, is itself a reflection; that it is idea, not matter nor material sensation, but a part of an infinite reflection constituting an infinite and eternal expression. For a right understanding of the relation of the physical world to man, it must be known that the sensorium is in human consciousness and not in a physical body; that here *only* does knowledge, as experience, become reality and that here only is the place of impression which is the reflection of the expression of infinite Mind. A basic error, which is but false belief, is that the sensorium and sensation are in the physical body or in a mind individual to that body as distinguished from infinite Mind. When it is realized that consciousness is characterized by ideas and that an idea imaged in it does not require the presence of a material substance or physical

objective form in order to sense it, as we learn is true through feeling, seeing, and hearing ideas in dreams absolutely apart from so-called material objects, then we begin to realize the consequences of false beliefs which would locate the sensorium and sensation in matter which is the opposite of ideas and why so-called corporeal sense has always proved to be temporary by coming to an untimely end.

We must hold steadfast to our proposition that out of the unevolved, as in the awakening out of sleep, comes an unfolding consciousness characterized by spiritual idea, and that this is the real man. Such idea, once evolved, is as much called upon to hold to the fulness of its conscious unfolding as is the unconscious cohesion between chemical elements called upon to sustain the stress put upon it; for both are reflecting the Infinite. Having passed through the stage of embryonic beliefs where false beliefs have passed into the oblivion of negation or nothingness and where Truth has become the stepping stone to a further evolution of idea, man must sustain the consciousness that

the entities constituting the universe are ideas in their harmonious relations by the scientific demonstration of his knowledge and understanding.

In the Evolution of Idea, the conscious individualities comprising the mass of human kind are now, and have been for ages, immersed in a hypnotic state of error which is the result of false beliefs either self-imposed by auto-suggestion or induced by the mental aggressive suggestion of others willfully purposed or unwittingly caused. There is neither the intention nor the ability upon the part of the writer to say why this should be so but once the facts are known, it must be recognized as a condition important beyond all others in its bearing upon human welfare in the causation of suffering. An apathetic mentality, the product of hypnotic suggestion under any of the different names given to it, marks the path of the human race up to the present; that of the civilized as distinctly as that of the savage and barbarous. Preparatory to their application in the Evolution of Idea, let us summarize certain facts concerning

hypnosis as stated in the eleventh edition of the *Encyclopædia Britannica* (vol. 14, page 201).

Hypnotism is a condition allied to sleep which can be induced in a large majority of normal persons. It is of a temporary and harmless nature. The one under its influence may appear insensitive to all impressions on the sense organs. Through the power of the imagination there may be produced extraordinary changes in the body by hypnotic suggestion. In the Malay race it is called "latah"; there it has reached a stage where, if the attention is suddenly and forcibly drawn to another person, the influenced one will imitate in spite of himself. Half-bred French Canadians called "jumpers" are in many cases abject imitators. The same condition prevails among remote tribes in Siberia. Deliberate induction of the hypnotic state is practiced in many savage ceremonies. Dervishes of Algiers, by the use of the sound of drums, monotonous songs and movements, become insensitive to pain. Religious devotees in Thibet are widely under its influence. Perhaps the most marvelous cases are those of the yogis in Hindustan who, by long training, seem to almost arrest all vital functions. The method

is an intense abstraction from the outer world, fixed attention, slow respiration.

Three centuries ago, there began a bitter controversy over the question of the acceptance of hypnotic facts by the world of European science, started, perhaps, by Paracelsus. It was practiced by Mesmer in France (1776) and called animal magnetism. Soon after, it became known as modern hypnotism. Of what occurs during the hypnotic sleep, nothing is remembered by the person when awakened. Earlier magnetizers had not probably discovered that the results were the effect of being plunged into this hypnotic sleep but had attributed them to the direct physical action of external agents upon the patient.

Scientific investigation was dropped for nearly a generation, until, in 1831, a Paris physician, named Bertrand, revived the subject and his views are now generally accepted. He exhibited the affinity of magnetic sleep to somnambulism. He recognized the influence of the magnetizer, first upon the mind of the subject, and only indirectly upon the body. In 1831 a committee of the Academy of Medicine of Paris reported favorably upon hypnotism as a therapeutic agency and it became extensively practiced. This occupation

led to phrenology, astronomy, and to the production of a variety of strange sensations and other affections of the mind. This mass of ill-based assertions and beliefs almost swamped Bertrand's findings. Then James Braid, in 1841, showed that hypnotic subjects in magnetic sleep, far from being in an insensitive state, are often susceptible to impressions on the senses, and many peculiarities shown are due to suggestions made, verbally or otherwise, but unintentionally, by the operator or onlooker. It seemed as if hypnotism, through Braid, was to secure a place of psychological study and be of value to physicians but then (1848) came two events; the discovery of chloroform and modern spiritualism. The first became a convenient substitute for the hypnotic state and the second drove it back into the region of the marvelous and the dangerous. From that time on, animal magnetism has divided into two divergent branches, hypnotism and spiritualism. That expectation is a most important factor in hypnotism; that increased susceptibility is an essential; and that, in general, the operator works upon his patient by mental influence, are the findings of Bernheim and Liebeault who, for a third time, investigated hypnotism. Their method

of verbal suggestion has been adopted by leading physicians in almost all civilized countries and has proved efficacious. The British Medical Association reported favorably upon hypnotism in 1892 after a searching investigation.

This synopsis might be almost indefinitely extended but the above fully covers what is necessary. As thus found, and using the term in its broadest sense, hypnotism, operating either through auto-suggestion or through the power of the imagination under an influence external to the subject, induces a mental condition in what man believes to be mind, either in an individual or in men taken as a mass. This is one of the most important factors having to do with the obstruction of the development of the human race. It is fundamental to that false belief which leads to error, sin, and sickness. If it is of divine purpose that all men should be subject to it and called upon to develop the stress needed to overcome its influence and effects, there is also the wonderful fact that these effects are temporary in nature and prove to be negations—mere apparitions—and their final disappearance into

oblivion proves them to be no condemnation of a divine purpose which creates evil, but a compelling purpose that man shall recognize omnipotent Cause, and not self-induction, as a mode of producing life.

In man's experience, hypnotism is of vastly more importance than mankind has accredited to it. It must be recognised in its relation to the Evolution of Idea as man, because it gives a new interpretation to many of the experiences of life.

With the dawn of consciousness comes instinct; but why should there be any hesitancy in attributing this, as a spiritual fact, directly to the reflex of its infinite Cause, instead of trying to find the impulse in some physical cause which is itself an acknowledged effect of the Infinite? Instinct is its own most emphatic witness of being an immediate, not mediate, effect with a direct mental, not physical, control. Animal behavior, as seen in the infant mammal which, without having to be taught, will, within a moment or two, seek and find life at the mother's breast, is not the response to an intermediary physical experience

but to that infinite Cause which is responsible for its being and is beyond such experience. The phenomenon is spiritual. Instinct is the primal coming of the manifestation of the individuality of the Infinite; it is not a physical expression.

Through reasoning in like manner, it will be found that, in the dawn of human consciousness, man, as God's idea, seeks instinctively, as spiritual sense, to know what is that superhuman which this spiritual sense feels is back of and beyond the physical forms and activities but which is so evidently expressing itself in, through, and by these forms and which is directly affecting him in his own being. Hence, in the earliest stages of human conduct there comes some form of religious worship.

This human seeking of an infinite relation is as instinctive as the suckle of the babe. It is an immediate, spiritual sense feeling for the life of its own being; not the happening of a temporal condition nor, fundamentally, a refuge from an unwonted environment. It is the way of Idea to its further unfolding as the mode of the induction of the individual to

advance. It leads human consciousness, as man, at once to the experience of human beliefs and is apparently for the purpose of testing him at the point of his beliefs. The impulse is the stamp of birthright upon the human breaking through animal beliefs.

Before the real man evolves, human consciousness believes that power, intelligence, life, sensation, pain, and pleasure are in physical phenomena and in material forms which have in themselves the actual substance of their existence. Animal consciousness, whether in human form, as so-called man, or in those forms which precede it, has not yet evolved the idea of reflection as a spiritual consciousness. Its response to environment is still in a stage of physical reflex. The real man is not simply life in human form. Man is yet in the animal stage regardless of form until his consciousness is characterized by some measure of knowledge, exemplified as his individual being, that all which comprises the universe, including himself, is the reflection of that super-human Infinite which he is being impelled to find. At this stage,

belief, as idea in human consciousness, becomes knowledge that the activity of every true idea is a process as *reflection*. As the Evolution of Idea, this marks the coming of the real man. The measure of his development will be his conscious understanding that reflection, as the process of his own thinking, is also the process inhering in all phenomena of nature as the reflection of that infinite power and intelligence which his understanding now tells him accounts for all physical phenomena as Its reflection.

The present age of belief is in a large measure the stage of an unfoldment of idea where human consciousness is embryonic in character. It is of the utmost importance to man, in his apparent present confusion, to realize and hold steadfast to the evolution of idea, which comes to him in this his earliest stage, of some controlling, super-human power and intelligence by which, like the suckling babe, he is being impelled to find his own life to be a spiritual idea and not a material expression. Mankind, in passing through a stage of beliefs which is an experience in overcoming illusions,

acquires dominion when it perceives the truth that the entities constituting the universe are spiritual ideas which characterize its own consciousness.

Hypnotism demonstrates itself to be the induction of illusions wherein human experience passes through a false belief that consciousness can be induced by suggestion to accept as true that which, in reality, has no existence. For instance; for a time the subject is induced to erroneously believe that there is a body of water in which he is swimming and to go through the motions of so doing; or he may believe that a bottle is opened and that he smells a delightful perfume; or that he is feeling a sensation of pleasure when the operator is piercing his flesh with a needle; or that he is at the burial of his dearest friend whose death he believes has occurred. Now, we will assume that the operator who has induced this hypnotic state wakens the subject out of it. Instantly the subject realizes the truth that the experience has been pure illusion and that what had the appearance of real objective things and the sensations which

had seemed to affect his body had all taken place in the imagination. As this particular experience, and as related to his consciousness, it all passes at once into the realm of nothingness, either to be forgotten or to be recognized as of the nature of negation; and in this conclusion the operator shares.

The imposition of one mentality upon another through hypnotism has been practiced both intentionally and unwittingly, under all sorts of guises and disguises, as far back as history goes; but, in this connection, a most important fact in human experience has been overlooked; namely, that the number is legion of those who have been left with their false beliefs and illusions *without being wakened* by those who induced them and these illusions have been passed on as false beliefs to the multitude to contaminate following generations with the error, sin, sickness, and death which human consciousness, in its distress, is struggling to overcome. There is another strange fact in this connection; namely, that out of this age-long hypnotic experience, where on the other hand, the one imposed upon has

been *wakened out* of the hypnotic state, there has been so little emphasis put upon the fact that imagination needs no world of objective, material phenomena or of sensation exterior to consciousness and the ideas which characterize it in order to give reality to ideas.

Hypnotic effects always consist of a purely *suppositional external* and show that pure mental ideas in human consciousness have all requisite form, texture, substance, and life for its experience. The interpretation to be put upon the illusions and negations which come to man through false beliefs must be that it is a probationary stage, when such is demanded by necessity, and a method of laying deep the truth that his nature is spiritual and not material with finite dimensions. Human error is to be found always in the finite. Its correction comes when man finds his infinite relation; just as the infinite harmony of law, when found and applied, dissipates friction in mechanics, disposes of noise in sound, makes impossible any injury to and failure of sensation, does away with dirt, discord, degeneracy, disintegration, and

disappointment; and, by having done away with a suppositional, material, external illusion, brings in its place a measure of infinite harmony as spiritual idea.

Man is no exception in nature's demand to advance by development. Change and not inertia is the order. Conscious idea, in its evolution as man, must leave behind the animal sense of limitations. In this respect man can annul no law of nature but he can suffer and is suffering from dalliance with animal sensuousness which retards his evolution. Man is possessed of reflected power and dominion over environment, although he is ignorant of its divine source; but when he claims it as his own and uses it to selfishly dominate others to their disadvantage and to thus prevent their advance, he is, in truth, retarding his own development. Whatever may be the effect upon others, man can rise no higher than the power he invokes.

Hypnotism, which is the necromancy of earlier times, has a widespread prevalence in this day thinly disguised as mental suggestion. It is only possible to the belief that there are

as many individual, human minds as there are persons; and that these minds are independent of the divine Mind. The most pronounced cases of present-day hypnotic suggestion are those where man knows the truth but endeavors, through suggestion, to traffic in, suborn, enslave, and own other minds; and the strongest phase of the continuing state of animal man is the refusal to surrender to the knowledge, immediate in its divine Source, that there is but one mind; the superhuman, infinite Mind. This understanding, superseding the belief of many minds, is a phase accompanying the Law of Reflection in the Evolution of Idea in human consciousness.

Human consciousness, as idea, is an observer of an unfolding universe including itself, which it calls man. This observer is having its being as reflection in the images which characterize its consciousness as mental ideas, and it is thus recording in some measure as conscious knowledge and understanding in the individual, the history of the unfolding. Thus the real man becomes a light to all the past

and the road to all the future over which he, also, is moving. Man has no being, standpoint, or outlook except as and from individual consciousness as Idea. This fact is divinely immediate and absolute. From it, as constituting his being, he can find no appeal. In the last analysis of his conscious being, he is at the point (see Fig. 1; page 19) as reflection which corresponds to every ultimate point in nature where it is unfolding its expression of the infinite Spirit of all being. The unfolding is from everlasting but the conscious understanding of such unfolding appears in the Evolution of Idea as man. Reflection is not a theory nor dogma; it is the demonstrable fact upon which rests the conscious being of what is known as man and his conscious relation to all subjective and objective phenomena.

It is the Evolution of Idea that reveals belief, knowledge, and understanding as the path over and through which Idea has come and is going. When lifeless stones must tell a story and invisible atoms must communicate intelligently with ideas in human consciousness, if their true history is to be written by

man, there must be found some denominator or medium of communication common to both; the first cannot be literally deaf, dumb, and blind and tell any story whatever to the other. Idea, visible only to spiritual sense, becomes equal to this demand when we hold steadfast to the Evolution of Idea. Through the idea of evolution, the path becomes more apparent and the way more clear for the reason that, when the human stage is reached, there appears through this human expression a new and wonderful unfolding whereby *invisible and inanimate objects and all objects of so-called corporeal sense are resolved into ideas as that consciousness called man.* Whatever part man may take in this operation he does not originate it; he is but a part in the unfolding. This inanimate, invisible, all-physical objective thus, in man, becomes consciousness in the expression reflecting its Cause.

The history of Evolution proves that each stage in the unfolding rests upon the preceding one and that henceforth this preceding stage must serve in *subordination* as an instrumentality in the further promotion of its successor.

Subservience is one of the first requirements of Evolution.

Sensation appears in human consciousness in man's infancy. Belief follows sensation as the next stage. While this order of succession can be thus positively fixed, the defining line between is not so easily determined; but the order of succession is a most important factor in human progress for the reason that man, when he has developed beliefs, not only believes what he *senses but he senses what he believes*. If sensation is to dominate belief instead of being subservient to it in human consciousness, then, when sensation is erroneous, falsity of belief must follow and even if sensation be right most of the time, to recognize it as dominant means that belief is dependent upon sensation right or wrong. This is not the order of progression, for sensation is dominated by belief and is capable of sensing its beliefs. This is a very important fact in man's unfolding.

The development of sensation from where it first appears, as the function of sense organs in the lowest order of life, onward to where it

proves to be, in reality, spiritual and not corporeal sense, shows its concern to be Goodness in its strictest qualification as a means to an end; as an effort, energy, or stress to produce a higher development in the object or entity concerned. So truly is Goodness the self motif of sensation at all points of sense development that, as sensation, it is found to harmonize as a law of conservation, serving the preservation of some immediate life interest in some particular entity or thing for the evident purpose of evolving, as spiritual sensation further along in the unfolding, the truth that all life is eternal, infinite, reflected Goodness in all created expression; that there is no death; and that life is eternally conserved. Idea has no physical limitations and sensation is a function of spiritual idea. Thus, when human consciousness has evolved, sensation, as Goodness, serves belief; belief serves knowledge; knowledge, in its turn, serves understanding; and understanding serves infinite Mind when, as Idea, the true man evolves. Man, having evolved as understanding, knows that he is the reflection of the infinite goodness of infinite Mind.

In the order of this law of conservation, belief marks the transition of physical phenomena; the overcoming of a physical, primal sense of things bound by fixed, material dimensions. Primarily, human consciousness appears as a belief that it is itself the product of an environment which has inherent life, intelligence, and substance, with power to produce corporeal sensation, especially upon and through the human body. It believes also in a sort of interplay between matter on the one side and that which man calls his own mind on the other. This embryonic period of transition is the practical, everyday life of our everyday human consciousness in its experience here and now, trying to overcome its apparent bondage to a material limitation of things. It is but right to say here that biology has been, and still is, perilously near to missing entirely the true interpretation of man, his evolution, his character, his nature and the part he performs in an infinite purpose. The error is at the point of beliefs.

Physical and chemical elements respond to each other in a reflex action before conscious-

ness in the expression has evolved. Animal organism reacts to an apparent consciousness that its physical, material environment has inherent power to directly affect the animal itself. Later, in the evolution of animal consciousness in the human form, there comes the belief that sensation also is inherent in its person—in the eyes, ears, nerves, and brain which it knows as flesh and blood. When this belief has evolved in the animal man, there has also evolved that which he calls his own mind and the belief that this mind is dependent upon these bodily organs for its experiences. Such belief comes to be largely, if not entirely, responsible for his life's welfare as well as for its miscarriage. It must be positively understood that belief is not a mere incident but is fundamental in the Evolution of Idea as the portal through which the animal man must pass in the coming of the true man. Belief in animal consciousness locates sensation in the physical. It expresses this fact in its actions and would say it in words if it had evolved to the conscious mind stage. On the way to the true man, the animal belief is

limited to its sensation; to that which it hears, sees, and feels. The animal believes that what it senses in a mirror as the body of a person is the real body of that person. Now human consciousness in its primary stage believes that it senses its own mind in its own body and that, therefore, there are as many minds as human personages. Reflection, which, in its primary conscious appearance comes with the human, reveals the truth in regard to the appearance in the mirror which is unknown to the animal. Belief, in human understanding, has thus made an advance in its unfolding. The animal believes no further than it senses. Man is seeing that which the mind he calls his own *believes*, *but without corporeal sense*. Through the Law of Reflection, *belief* is leading human consciousness beyond its primal belief of many minds to the understanding that there is but the one infinite Mind.

The present stage of all mankind is, in some degree, man's belief in many minds, each of which he believes has the immediate, underived power and intelligence to originate its

own ideas and perform its own purposes induced by interests confined, if it so chooses, exclusively to its own selfish ends and advantages. Yet, it is apparent that throughout the whole history of mankind there has been present that unrelenting, impelling urge of an individual belief, having the force of universal law, in an infinite, all-protecting, super-human Goodness. This Goodness is a phase in consciousness, an attribute of an infinite Compelling Force whereby reality is preserved and its higher expression unfolded through its appearance in phenomena. It is not simply a standard for human conduct; it is the reflection of divine Principle in the conduct of an infinite movement. It plays a most important part in the guidance of human consciousness through the maze of belief unfolding its next stage as knowledge of the truth regarding phenomena.

A mirage in the desert is an effect true to the law of reflection although it is also an illusion if the man seeing it believes it to be a veritable lake of water. When he learns his error, it should reveal to him the truth regarding a larger phase of the law as it is related to his

own life, not only protecting him from the repetition of at least that particular error but freeing him from a more fundamental one; for there is a deeper truth involved which should be applied to those illusions in general over which mankind is constantly stumbling but is not removing; namely, that a false belief itself is as much an illusion, a nothingness in human consciousness, as was the supposed lake a physical fallacy. Through this experience man may learn the profound truth that divine Principle, as Goodness, is not leading humanity to its higher unfolding through a maze which is *reality* in that which it calls error, sin, sickness, and death, but is teaching it that these, like the mirage, are *negations*, illusions like sleeping dreams, and that they serve their purpose where and when man loiters, ignores, or refuses to go forward; it teaches that his suffering is as unreal and his sense of pleasure as ephemeral as the nothingness leading to it but that the unreality serves the real in a divine purpose.

Divine Goodness thus, in due time, proves to man that It never created the discordant

and the incongruous in an infinite harmony. It proves that they are apparitions, unreal as negations although they have the appearance of somethingness; just as when the animal falsely believes it sees a real animal in the mirror; when the human as falsely believes it sees a finite mind in its own consciousness; and when, in the reflection, a lake appeared in the mirage. But Goodness will, in due time, prove to the real man that his seeming experience of error, sin, sickness, and death were sufficient as *illusions*, without being real, to become stepping stones to a true knowledge and understanding of the Law of Infinite Reflection where divine Principle, as cause, has made all created expression perfect as Its reflection; and where every man who would be scientific must see that the true Science of Being has not required in the scheme of an infinite process the inconsistency of reality in both good and evil but does require an infinite Goodness as a scientific premise for its right thinking.

It is of the utmost importance to right thinking to see that Knowledge and Under-

standing are effects moving with other phenomena in their unfolding as the process of an infinite power and intelligence or Mind, as cause. In face of the obvious fact that the physical is itself effect, mankind has acquired, intentionally or unintentionally, the habit of erroneous thinking, accepting phenomena as Cause and corporeal sense as a quality and attribute inherent in physical phenomena.

Every scientific interpretation of so-called physical laws must be referred to the Infinite. The Law of Motion and the Law of Reflection are alike in this respect. The Law of Motion must account for the equipoise of the universe and be referred to the Infinite as the "compelling force" in Newton's laws, at an invisible point where the whole universe consists of such points. It is only when conscious idea as the real man has evolved as Understanding that this infinite equipoise can be accounted for and that it can be understood that this compelling force is the power and intelligence of an infinite Mind which alone is sufficient to answer to man's reason as sustaining this

equipoise where phenomena is in a universal, never ending change of entities, infinite and infinitesimal.

The unfolding entities which constitute the universe are Mind's instrumentalities. Their evolution in human consciousness is not unlike the turning of pages in a book where, as the story or history proceeds, every person, place, activity, and passivity; every distinction made, character brought out, and all time and spatial relations are the ideas of infinite Mind as creative Cause. As these unfolding, evolving instrumentalities which make up the universe, come, in their succeeding stages, it must be seen, if they are to be scientifically understood, that divine Principle, as infinite Mind, cannot be confined in, nor swallowed up by, phenomena which are Its effects. It is an all-important fact that it is not Principle which is being evolved, for Principle is eternal; it is Its own instrumentalities which are unfolding as ideas of infinite Mind, the expression of Its own being. Therefore, the atom, the cell, and their infinite multiplicity of combinations at their every

state and stage as Mind's idea, must be held strictly, in scientific understanding, as *effects*, in an inseparable relation to divine Principle as Cause.

Newton, formulating the first Law of Motion, is but the unfolding of Idea when he asserts that "every body continues in its state of rest or of uniform motion in a straight line except in so far as it is compelled by force to change this state." Now there does not exist in phenomena either a body at rest or in uniform motion in a straight line. Why then did he predicate such an assumption? The answer can be found in the Evolution of Idea. Newton, as human consciousness, was holding to a false belief that time and space dimensions and limitations of physical objects are fixed, exact, unchangeable, and permanent; but the negation, the nothingness as the falsity of this belief, was a problem of profound depth which, in an embryonic stage of the Law of Reflection in the human consciousness called Newton, carried him beyond physical phenomena to the very verge of where divine Principle was unfolding, in the human, Its idea of the infinity

of time and space dimensions and limitations. He caught a glimpse of this truth and expressed it in that word "except," for he found the law, as he formulated it, confronted with that "compelling force" which was preventing the "inertia" assumed in his hypothesis. When the truth that every false belief is illusion, ending in nothingness, is found to be *act*, it leads to reality.

Newton did not realise that he had opened the door to the Infinite, a much more important fact than gravitation, and had as suddenly closed it. We are to see that, centuries later, Einstein saw the truth Newton missed and left this door open to natural science but he also glimpsed a truth still more profound. Einstein was "compelled" to resolve physical entities into pure ideas as well as to drop material limitations but he as suddenly closed the door. To simply study physical bodies is to "watch the wheels go round"; but to ask why they do not stop and from whence comes their infinite harmony is to change the direction of scientific vision toward infinite power and intelligence as the path to scientific truth. A

new interpretation must be written into the First Law of Motion so that it shall read:

Everything in the universe, including man, would continue in its state of rest or of uniform motion in a straight line, except that it is compelled by infinite Mind to change that state.

Development is seemingly a relationing of action and reaction. The reaction in human consciousness to the Force reflected, impressed, or exerted is the manifestation of the character of infinite Mind imaged as idea in man's consciousness. Thus Relativity appears an inherent necessity where, in the relation, the reaction reflects the character emanating from the Force exerted. But in the Evolution of Idea, man has reached a development where it is not sufficient for him to consider these laws of motion simply in their application to the physical world and as they affect the change and direction of the physical. The responsibility is upon him to know that without this "compelling force" there would be no motion or anything to change and that he is himself conscious reaction in the Law of

Reflection to an invisible, spiritual power and intelligence which is that "compelling force."

The order of development apparently is; reaction in the inanimate and reflex action in the conscious organic with conscious thinking a process, as reflection, where Idea is being the image of divine Mind.

What is mind? What is matter? What is the connecting link between the mental and physical? These are questions covering a wide range of discussion by physicists and metaphysicists. The discussion centers almost wholly in the meaning and functions of the human body and its organism. We have been and are being taught that the objects and properties of the external world reach consciousness through a process or movement which is from the physical to the mental; through organs of sense; i.e., the eyes, ears, nose, tongue, and nerves of the human body. We are taught that the universe, including man, consists of that which is called matter; that material, physical flesh and blood things are real, resting this assumption on the belief that, as matter, they have fixed, measurable,

dimensional identities; that their qualities, properties, and activities inhere in themselves and that, therefore, man's organs of sense in themselves see, feel, hear, smell, or taste. Correlated to this teaching is man's belief that this flesh and blood body, including the brain organ, provides a personality which is his own ego and that the sensations which reach him are, by virtue of the sensory organs, furnishing him experiences from the physical world which, in some manner in conjunction with ideas, become his own mind as his ego.

Thus, in a general way, this so-called mind and matter has become very generally a belief of mankind; but it is quite important to point out that this belief has not resulted in what natural science has reason to expect if it is on the right road to truth. One most pronounced result of this belief of mind and matter relations is that it stimulates a growth of personal self-ego at the expense of its fellow man; an aggressive contest of self-interests growing out of a consensus of belief that there is not sufficient supply of these material things for all men; and the cultivation of selfish

emulation. All of this makes selfishness the most pronounced human motif of to-day.

If human activities would be scientific; that is, if science would lead mind and matter to be harmonious in their activities, as it assumes physical relations must be, then scientific truth is somewhere lacking, for this co-called mind is far from harmonious and matter, as thus interpreted, leads to constant disappointment. The charge is serious; but physical science must be held accountable for this result and for the viewpoint and experience of the "man in the street" and of mankind as a whole. In their beliefs, the masses depend upon the comparatively few to direct their thinking and they suffer severely when that thinking is erroneous. That there is such suffering is unquestioned.

The physicists who have led thought are apparently honestly in the dark about the validity of some of their beliefs regarding so-called mind and matter. To be honestly ignorant while earnestly seeking truth warrants no indictment. There is ample evidence that the scientific veil to truth is being penetrated

at many points. In the Evolution of Idea, honest belief is becoming knowledge as a pure process in the mental realm which, as spiritual sense, is revealing the true nature of all phenomena.

Among the many to whom came this unsettled belief of physicists and biologists was Prof. Huxley. He says:

[1] "No one can doubt that the organs and functions of sensation are as much a part of the province of the physiologist, as are the organs and functions of motion or those of digestion; and yet it is impossible to gain an acquaintance with even the rudiments of the physiology of sensation without being led straight to one of the most fundamental of all metaphysical problems. In fact, the sensory operations have been, from time immemorial, the battle ground of philosophers."

Whether barren or not, the physical scientist finds it impossible to prevent metaphysical enquiries from entering the mind. Prof. Huxley continues:

[1] Study of Hume and Berkeley Essays, Vol. 6, 1894. Prof. Thomas H. Huxley.

"One need but mention such fundamental, and indeed indispensable, conceptions of the natural philosopher as those of atoms and forces; or that of attraction considered as action at a distance; or that of potential energy; . . . or to call to mind the metaphysical background of physics and chemistry."

After asking if there is such a thing as vital force or if it is mere fiction, he continues:

"Is the doctrine of final causes legitimate or illegitimate? These are a few of the metaphysical topics suggested by the most elementary study of the biological facts."

We are to bear in mind that Prof. Huxley is not attempting to explain the nature of these philosophical conceptions but is saying that they cannot be prevented from entering the mind. On our part, we say that the reason for this is that the "mind" referred to has entered upon a stage in the Evolution of Idea, the unfolding of which in the individual consciousness can only be deferred temporarily by false belief. This carries its own penalty but is ultimately released by Truth. Created

expression, as conscious idea in the Law of Reflection, has come to know that knowledge and existence are fundamentally one. Prof. Huxley, to further illustrate his meaning, goes on to say:

"The pure sensation of muskiness is almost sure to be followed by a mental state which is not a sensation, but a belief."

Belief is not knowledge. Knowledge is immediate or intuitive; it is of the highest degree of certainty. We continue to quote:

"We do not * * * * say that the musk plant is the cause of the sensation called muskiness but we say that the plant has a musky smell, and we speak of the odour as a quality, or property, inherent in the plant. * * * * Muskiness, in as much as the term denotes nothing but a sensation, is a mental state, and has no existence except as a mental phenomena. * * * * It is as absurd to suppose that muskiness is a quality inherent in one plant, as it would be to imagine that pain is a quality inherent in another, because we feel pain when a thorn pricks the finger. It (smell) appears to be a simple and original affection or feeling of the mind, altogether inexplicable and unac-

countable. It is indeed impossible that it can be in any body; it is a sensation, and a sensation can only be in a sentient thing. * * * * What is this 'something' that plays the part of intermediary between the odorous body and the sensory organs?"

Prof. Huxley says:

"We know no more of the mind than we do of the body. * * * *

"The immaterial world is a firmer reality than the material."

Subjective sensations (absence of objects) are as real existences as are the others and as distinctly suggest an external odorous object as their cause but the belief thus generated is a delusion; a belief as contradistinguished from intuition. Sensations, in the strictest sense, have no attribute in common with matter; they are immaterial entities. Thus the most strictly elementary study of sensation justifies the position that we know no more of mind than we do of body. Prof. Huxley says:

"For the sensation of 'muskiness' is known immediately. So long as it persists, it is part of what we call our thinking selves, and its

existence lies beyond the possibility of a doubt. The knowledge of an objective or material cause of the sensation, on the other hand, is mediate; it is a belief as contradistinguished from an intuition; and it is a belief which, in any given instance of sensation, may, by possibility, be devoid of foundation. For odours, like other sensations, may arise * * * * by the operation of a cause distinct from the affection of the sense organs * * * * by an odorous body."

Prof. Huxley tells us that the sense organ is a wall between mind and the object, and that object and sensorium are like the diaphragm in the telephone which reproduces the mode of motion at the receiving end. He then says:

"The sensiferous wall and the external world are of the same nature; whatever it is that constitutes them both is expressible in terms of matter and motion; * * * * but, with the sensorium, matter and motion come to an end; while phenomena of another order, or immaterial states of consciousness, make their appearance. How is the relation between material and immaterial phenomena to be

conceived? This is the metaphysical problem of problems. * * * *

"Our sensations, our pleasures, our pains, and the relations of these, make up the sum total of the elements of positive, unqualified knowledge. We call a section of these sensations and their relations matter and motion; the rest we term mind and thinking; and experience shows that there is a certain order of succession between the former and some of the latter."

Prof. Huxley sums up as follows:

"In the ultimate analysis, then, it appears that a sensation is the equivalent in terms of consciousness for a mode of motion of the matter of the sensorium. But, if the inquiry is pushed a stage further, and the question is asked, What do we know about matter and motion? there is but one reply possible. All we know about motion is that it is a name for certain changes in the relations of our visual, tactile, and muscular sensations and all that we know about matter is that it is the hypothetical substance of physical phenomena—the assumption of the existence of which is as pure a piece of metaphysical speculation as is that of the existence of the substance of the mind."

The foregoing statement by Prof. Huxley is either the accepted or unanswered position at this time of the various branches of science having to do with physical and biological phenomena in general as a result of scientific effort. To give it emphasis, at the expense of repetition, in its important bearing upon the Evolution of Idea in the thesis here presented, we note that it holds:

[1] 1. That in the consideration of physical phenomena, metaphysics cannot be prevented from entering the mind.

2. That the doctrine of final causes compels an unavoidable consideration.

3. That knowledge and existence are one and the same.

4. That knowledge is immediate in the mind.

5. That belief may be devoid of foundation.

6. That the material cause of sensation is mediate; a belief as contradistinguished from intuition or immediate knowledge.

[1] For brevity in later referring to these statements, we have numbered the paragraphs as we have arranged them.

7. That sensation must be resolved into "the equivalent in terms of consciousness."

8. That the existence of matter is a metaphysical speculation.

9. That the sensiferous organs and the external world are of the same nature. Whatever it is that constitutes them both is expressible in terms of matter and motion; but with these organs, the sensorium, matter and motion come to an end.

10. That where these end, phenomena of another order, immaterial states of consciousness, make their appearance.

11. That our sensations, pleasures, and pain and the relations of these, make up the sum total of positive, unqualified knowledge.

12. We call a section of these sensations and their relations matter and motion.

13. We call our pleasures and pains, mind and thinking.

14. Our experience shows that there is a certain order of succession between the former and some of the latter.

15. That sensation is the equivalent in terms of consciousness for a mode of motion of the matter of the sensorium.

16. That all we know about motion is that it is the name for certain changes in relation of our visual, tactile, and muscular sensations.

17. That all we know about matter is that it is the hypothetical substance of physical phenomena.

18. That the assumption of the existence of matter is as pure a piece of metaphysical speculation as is the existence of the substance of mind.

19. That the existence of the substance of mind is also a metaphysical speculation.

20. How the relation between this material and immaterial phenomena is to be conceived, to be established, is the unsolved problem of problems.

21. It is the wall found impenetrable throughout the ages.

We are thus given by this recognized authority the verdict of biology, physiology, natural and physical philosophy together with a measure of metaphysics regarding its

failures. It is also to be noted that it is the substance of mind, and not mind itself, that it leaves to metaphysical speculation. This clearing away of what physical science has failed to establish opens the path for a departure upon another line of thought which it is the purpose of this thesis to indicate.

In a close consideration of Prof. Huxley's analysis, he finds the sensiferous organs and the external world to be of the same nature, both expressible in terms of matter and motion; that with these organs the sensorium, matter and motion, come to an end; and that where these end, phenomena of another order, or immediate states of consciousness, make their appearance. To discover the connection, the continuity uniting the apparently opposing material and immaterial phenomena is the "unsolved problem of problems."

When we apply these results of Prof. Huxley's reasoning to the problem to which they are said to lead, we find the following:

That paragraphs 1, 2, 3, 4, subject physical phenomena to a compelling force comparable

to law which makes a doctrine of final causes unavoidable.

The logic of 3 is that knowledge can no more be attributed to human origin than can existence.

The logic of 4 is, therefore, that mind can no more be attributed to human origin than can either knowledge or existence.

The logic of 5 and 6 is that the material cause of sensation, being mediate and not immediate like knowledge, may be a belief devoid of foundation.

The logic of 8 is that matter as a metaphysical speculation, if resting upon a false belief, may have no existence.

The logic of 9 is that the physical scientist has reached a "cul-de-sac" in his supposedly scientific methods. The alternative to the "end" to which he has come would be the non-existence of the sensorium, the sensiferous organs, matter and motion. The unreasonable, untenable nature of this alternative has led to 7, and the logic of 7 is that the physical scientist is compelled by 1 and 2, as by the compulsion of law, to translate "sensation"

into terms of consciousness. Now, there are no "terms of consciousness" known to any human being but his ideas and what they include, and no human ever realized any phenomena whatever in any other terms than the ideas which characterize his own consciousness.

We digress at this point long enough to say that Huxley, together with all physicists who believe in many minds instead of one infinite Mind and who differentiate a material world as the opposite of ideas, comes squarely up to, and against, the position stated in 12, which is the precise stage in human consciousness which Newton reached as the door of a "continuity" opening to infinite Truth. The meaning of the "compelling force" which he found was Idea at the point of evolution as the reflection of God; better understood as infinite Mind, whereby, through the Law of Reflection, knowledge is immediate as idea. He assumed inertia, a thing devoid of foundation and incompatible with never ceasing force, and the door remained closed to the knowledge of a unified "continuity" of all

phenomena necessary to the further advance of physical science. The physicist has thoroughly tilled his ground since Newton but has always found a barrier (the one made plain at statement 9) at which point he has been stopped. We will see that, as a physicist, Prof. Einstein has broken down this barrier but that, for some strange reason, he has declined to go on to that vast field of knowledge beyond.

One of the wonderful facts which leads mankind to knowledge and understanding is the *negation*, *the nothingness*, *the illusion* of that which it may first believe to be real, and against which nothingness it comes as against a wall, beyond which there is apparently no possible progress. Human experience is full of these illusions, the demonstration of the nothingness of which is the measure of its further unfolding; but the wonder is that in a divine Providence and infinite Love, when its falsity is proven, this negation or illusion passes into the oblivion of its own nothingness to trouble that individual consciousness no more. This digression is made because this

is the key to our right thinking in the further consideration of Prof. Huxley's findings.
We resume:

At statement 10, it is conceded that immaterial states of consciousness make their appearance as phenomena of another order. Knowledge is a state of pure consciousness "immediate in the mind" (4). In this consideration it consists of 11 and is distinctly so stated. Then precisely what 7 asserts must be done, is what has occurred. Now, right here this thesis asks, "What has become of 20?" The answer is that 21 did not exist. It appeared as an impenetrable wall but proves to be negation, a nothingness with the appearance of reality, because of 5, and has been overcome because of 1 and 2 where, in the Evolution of Idea in human consciousness, 4 has made its appearance.

This is the logical sequence of Prof. Huxley's findings. But while he admits *mind* to exist, he asserts at 19 that its substance is a metaphysical speculation. The conclusion, as related to his position as our authority, is that the existence of matter as a postulate of

physical science has come to an end; that "mind" has taken its place; and that the supposed wall between matter and mind does not exist; but he sees this as a forced conclusion with mind only remaining as a metaphysical speculation—a negative result.

It still remains to be shown, as it now can be, that when this so-called mind becomes known by man in its reality through the truth of his own being and by demonstration as distinguished from speculation, this "problem of problems" is already solved.

When Idea has unfolded as human consciousness the knowledge and understanding that it is created expression of infinite Mind and is reflecting infinite power and intelligence and that this unfolding is the immediate appearance in this consciousness of the entities which constitute the universe, including both subjective and objective phenomena as phases of Mind's own being, then man, as such idea, should meet the demand that he demonstrate this relation to the divine Mind instead of accepting it as speculation. The demonstration should accord with the following propositions:

Prop. I. No human consciousness ever perceived any phenomena whatever except as idea, the reflection of infinite, creative Principle, the cause of all being. (We refer back to the example of the common mirror and the reflected image appearing in it as demonstrating a universal law and as being, also, a symbol by which the Evolution of Idea as man may be understood and exemplifying the process in that universal law whereby all things known to him are in reality images in consciousness.)

Prop. II. Perception by man is the thinking process as reflection where the reflected are images having their existence only in consciousness. The perception is at the point of consciousness where all such points constitute a field of evolving ideas, a continuum in a process wherein idea, as an identified image in that consciousness, establishes a coordinate relation in an infinite continuum with infinite Mind—the Source of all ideas—whereby man becomes the conscious unfolding expression of infinite Mind in further unfolding.

Prop. III. When idea, as understanding, has evolved in human understanding its reflected relativity with infinite Mind, the Law of Reflection is found inexorable in its demand that man shall demonstrate his reflected power and dominion over ideas and their entities—the instrumentalities of divine Mind—which constitute his own body and environment, changing, relationing, adjusting, and directing perfectly and harmoniously such of these entities as he wishes, by virtue of reflection as the law of divine Mind whereby man produces results clearly evidenced upon his own body and in the things which he produces.

Every man's life, as the Evolution of Idea which constitutes it in the measure of its unfolding, is constrained, as the condition of its advance, to demonstrate the truth that infinite Mind is the "compelling force" directing every activity in the universe, including man's thinking processes, in like manner with the Infinite but as Its reflection. Man's failures come through his false belief in many minds and in ignorantly, or knowingly and willfully,

refusing to rest all his activities upon the reflection of the one infinite Mind.

Physical science has been forced to the demonstration that corporeal sense or the sensiferous organs fail as a means of perception of the objective world; and that this objective world is not only apprehended by but is comprehended within human consciousness as ideas which are the exclusive characteristic of Mind. It has found ideas to be phenomena of immediate knowledge which compel an unavoidable consideration of divine Cause. This accords with Prop. I (page 81).

We are now to point out that, in addition to this new view of mind and idea in physical science, Einstein has demonstrated that the material, physical, objective world as a universe of fixed dimensions in time and space does not exist; and that, whatever may be its substance, he found no possibility for its expression except as Idea in consciousness. Prof. Huxley found, almost in despair, an unavoidable necessity which compels physical phenomena, contrary to its supposed nature, to find an equivalent in terms of consciousness

in order to account for, or preserve, their existence. It will be seen that just as Prof. Huxley found at the end of a long research, so the findings of Prof. Einstein, when carried by him to their logical sequence, were that the nature of physical phenomena, as real objects, has been wrongly interpreted and that it is of the nature of Idea where time, space, dimension, and substance become subordinate to an infinite relativity.

Prof. Einstein begins his book on Relativity with the following words: "Physical Meaning of Geometrical Propositions."

In order to demonstrate his Theory of Relativity he evidently foresees the necessity for the use of figures which shall consist of points, planes, and straight lines. He also realizes the necessity of basing the successive steps in this demonstration upon truth. Referring to Propositions based upon Euclid's geometry, he questions the "proud certainty" of past experience as evidence of their truth by asking: "What, then, do you mean by the assertion that these propositions are true?" and he adds:

[1]"Let us proceed to give this question a little consideration.

"Geometry sets out from certain conceptions such as 'plane,' 'point,' and 'straight line,' with which we are able to associate more or less definite ideas, and from certain simple propositions (axioms) which, in virtue of these ideas, we are inclined to accept as 'true.' Then, on the basis of a logical process, the justification of which we feel ourselves compelled to admit, all remaining propositions are shown to follow from these axioms, i.e. they are proven. * * * * The question of the 'truth' of the individual geometrical propositions is thus reduced to one of the 'truth' of the axioms. Now it has long been known that the last question is not only unanswerable by the methods of geometry, but that it is in itself entirely without meaning. We cannot ask whether it is true that only one straight line goes through two points. We can only say that Euclidean geometry deals with things called 'straight lines,' to each of which is ascribed the property of being uniquely determined by two points situated on it. The concept 'true' does not tally with the assertions of pure geometry, because by the word

[1]Relativity. By Albert Einstein, Ph.D. Pub. by Henry Holt & Co., 1920.

'true' we are eventually in the habit of designating always the correspondence with a 'real' object; geometry, however, is not concerned with the relation of the ideas involved in it to objects of experience, but only with the logical connection of these ideas among themselves."

Einstein foresees that he is committed in the demonstration of his Theory of Relativity to the use of points, planes, and straight lines "set up" by geometry but which, as concepts, he asserts are not true, when eventually they are required to correspond with a "real object." He foresees also that, in the demonstration, "real objects," as he calls them, and these geometrical concepts are both to be used by him notwithstanding the lack of truth in their relativity. Facing this dilemma, he says:

"It is not difficult to understand why, in spite of this, we feel constrained to call the propositions of geometry 'true.'"

It is important to this thesis to here note that in this theory of the Evolution of Idea, the evolution is through *constraint.* It is not simply an incident but is a compelling force

which may, and does, stress human consciousness in its stage of belief and which eventually leads to truth. We see this word "constrained" used by Einstein as the stress of belief in a situation in which he finds himself at the very outset of his consideration and before he has established any theory of relativity but he meets it with a compromise. He says:

"Geometrical ideas correspond to more or less exact objects in nature, and these last are undoubtedly the exclusive cause of the genesis of these ideas."

He is at this time accepting belief without insisting that it accord with truth or be rejected as false, and he is permitting it to qualify his ideas. Thus he starts upon a profound scientific inquiry with the acknowledgement that the words "more or less" exact define the instrument with which he must begin. Now Einstein found that in a General Principle of Relativity, these geometrical ideas, i.e., points, planes, and straight lines which constitute the dimensions upon which these "objects in nature" depend for their physical structure, have not the certainty and fixedness

which has been ascribed to them but that this fixity is an illusion founded upon a belief devoid of foundation; all of which means that the supposed character of "these objects" in nature calls for a change. Belief, while not in Einstein's purpose, is directly related to the evolution of his idea. When the truth of relativity is reached by him in the unfolding, the genesis of this idea is found in the infinite co-ordinate in the relativity and not as proceeding from "more or less exact objects in nature." He says:

"For the present we shall assume the 'truth' of the geometrical propositions, then at a later stage (in the general theory of relativity) we shall see that this 'truth' is limited, and we shall consider the extent of its limitation."

After disclosing the situation in which Euclidean geometry placed him, he finds (page 97) that the propositions

"cannot hold exactly on the rotating disc, nor in general in a gravitational field, * * * *. Hence the idea of a straight line also loses its meaning."

He adds, referring to preceding findings:

"* * * * as long as the co-ordinates and times of events have not been defined we cannot assign an exact meaning to the natural laws in which they occur."

When he finds the "truth" which he is seeking, he finds (in Gaussian Geometry) that these limitations are removed to the extent that the Infinite is a necessity to geometrical ideas and propositions. This truth, so demonstrated, has released *ideas*, no longer condemning them to conform to assumed limitations, now found not to exist, and to uncertain possibilities of empirical methods in general. Thus the way is now opened to "a priori" methods, permitting the reversal of scientific reasoning by beginning with infinite Mind as genesis of ideas. A considerable part of the book "Relativity" is devoted to the release of ideas from finite limitations.

In Chap. XXV, "Gaussian Co-ordinates," which should be read in full, he sums up as follows:

"Gauss invented a method for the mathematical treatment of continua in general, in

which "size-relations" ("distances" between neighboring points) are defined. To every point of a continuum are assigned as many numbers (Gaussian co-ordinates) as the continuum has dimensions. This is done in such a way, that only one meaning can be attached to the assignment, and that numbers (Gaussian co-ordinates) which differ by an indefinitely small amount are assigned to adjacent points."

Following the demonstration made in this chapter, he concludes thus:

"It is clear that Gauss co-ordinates are nothing more than an association of two sets of numbers with the points of the surface considered, of such a nature that numerical values differing very slightly from each other are associated with neighboring points "in space."

The reader can, in a measure, vision this result when shown the Figure (see page 91) used by Einstein where he says:

"According to Gauss, this combined analytical and geometrical mode of handling the problem can be arrived at in the following way. We imagine a system of arbitrary curves (see Fig. 2) drawn on the surface of

the table. These we designate as u-curves, and we indicate each of them by means of a number. The curves u-1, u-2 and u-3 are drawn in the diagram. Between the curves u-1 and u-2 we must imagine an infinitely large number to be drawn, all of which correspond to real numbers lying between 1 and 2. We have then a system of u-curves, and this

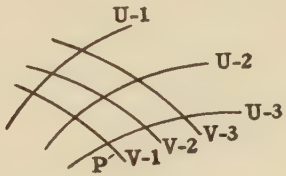

Fig. 2

"infinitely dense" system covers the whole surface of the table. These u-curves must not intersect each other, and through each point of the surface one and only one curve must pass. Thus a perfectly definite value of u belongs to every point on the surface of the marble slab. In like manner we imagine a system of v curves drawn on the surface. * * * * We call these two numbers the co-ordinates of the surface of the table. (Gaussian co-ordinates.)"

Too much emphasis cannot be placed upon the importance to metaphysics and physics

of Prof. Einstein's correction, through Gauss, of the misinterpretation of nature which the physicist, up to this discovery, has been giving to objective phenomena. Gauss has made metaphysics mathematically demonstrable. When we follow Einstein through his demonstration in Chap. XXV of "Relativity," making it applicable to the purpose of this thesis, as it clearly can be made, it proves that the actuality which resides in that "infinitely dense" region (Fig. 2) is the source from which reality, as idea, is making its appearance in human consciousness. This infinitely dense factor cannot be interpreted other than as mental-spiritual, and it is found by Einstein to be the immediate, infinite relative, as source, of whatever object of nature, as phenomena, is the entity represented by the given value of u and v which he proves to be idea. Thus is established the relativity between P and P′ through the infinitely small number assigned to adjacent points as a continuum of dimensions "infinitely dense."

It is recognised that Einstein is here interested only in finding an infinite co-ordinate

for finite objects in nature and has no interest in metaphysics, but the emphatic point, as applied to this thesis, is that he has unavoidably disclosed the much more important fact that this infinite co-ordinate, in this and every other case related to the physical world, is evolving Idea, and that when the physicist would find the genesis of any nature phenomenon whatever, he must look for it in the spiritual realm as Idea; and if it is what is termed a discovery, it is the Evolution of Idea making its primal appearance in human consciousness from out that "infinitely dense" continuum which is the Spirit of Eternal Life, the Source of all phenomena, the Genesis of an infinite, eternal Evolution expressing itself in an infinite embodiment of given values as the objects u and v.

This new interpretation amounts to precisely this: the physical, objective "objects in nature" do not possess the arbitrary fixed dimensions and measurements heretofore assigned, or assumed, as inherent in them. They are a part of, and subject to, an infinite continuum. Further in importance, is the fact

that mathematics and physical science here find that, in the last analysis, they do and must, use Idea in an infinite relation to express and embody physical phenomena. This is precisely the verdict Prof. Huxley found unavoidable when related to the sensorium, for the reason that:

"The sensiferous wall and the external world are of the same nature; whatever it is that constitutes them both is expressible in terms of matter and motion * * * * but, with the sensorium, matter and motion come to an end; while phenomena of another order, or immaterial states of consciousness, make their appearance."

He tells us that sensation must be resolved into terms of consciousness and that, in the consideration of physical phenomena, metaphysics cannot be prevented from entering the mind. Thus both Prof. Huxley and Prof. Einstein, not as theory or dogmatic assumption, but after years of consideration and experience given to problems related to "objects of nature," find these objects to be, in truth, ideas in the human mind to which such

objects are, in some manner, subordinate, and which compels the acceptance of *Idea* (a process in human consciousness) and not physical phenomena as fundamental to all created expression.

Stress, strain, and constraint find their expression in the Law of Infinite Reflection as stages marking the history of the Evolution of Idea as man. When once the nature of this movement is seen, together with the Compelling Force directing it, it is not difficult to follow for the reason that the light of understanding is now rapidly leading man to the scientific knowledge of the truth of his being. That this stress has been laid upon man as the price of his unfolding is too apparent to doubt and it is equally apparent that it is at the point of false belief. It is the nature of this false belief which is now opening the eyes of physical science. It has been coming throughout the ages to the metaphysician and to those who have looked beyond the physical in their research for the Infinite. The falsity is in the belief, induced in some manner, which results in that hypnotic state of mentality

already pointed out, which puts mankind into a state of apathetic consciousness resulting in a widespread acceptance of the radical, vital untruth that physical phenomena, "objects of nature," have sensation, power, and intelligence in themselves and that ideas have their origin in these objects and are subject to them.

This thesis is to point to the fact that physical, biological, and mathematical science has been constrained to see, and now begins to see, that the genesis of every idea is with infinite Mind. The logical sequence of this must lead to the truth that things regarded as physical entities are ideas, the reflection of this Mind; and that, as reflection, the universe, including man, is such idea and is filled with power and intelligence. With man, as the highest expression of Idea in its evolution, has come the conscious sense of the reflected dominion of such power and intelligence and he is, thereby, producing the arts and science which make for human civilization.

The production by man of the products of everyday life, when rightly understood and

interpreted, will explain, in a practical way, what have been called the "miracles" of Jesus of Nazareth. In his case, his understanding scientifically led him to an unhesitating, absolute and implicit understanding of, and faith in, infinite Mind as the genesis or source of all ideas. He understood that these constituted the Spirit of his own life and this enabled him to produce them as the reflected of the Infinite which was the producing Cause. Man does not produce as originating cause. As reflection, he does produce changes in natural phenomena in the same manner as does infinite Cause. Every such change is preceded by thought before manifestation. This manifestation is sustained in its form and activity as idea in consciousness and is substance, but it is invisible because it is the Spirit of Life as infinite Mind. It becomes visible to others when as a thing or things it is made visible in their consciousness. But the understanding of this appearance and the nature of entities as things in consciousness is the slow unfolding of ages. Man deals with the invisible things of the Infinite without

understanding. Truth corrects his errors and does not withhold a just recompense according to the measure of his desire for more of truth.

What is this "Spirit of Life" which sounds so mysterious and impracticable, so out of range of the human? It should be no more mysterious than the source of our breathing. It is that which gives the impulse to lift one's hand, to rise from one's chair, or to start upon an inquiry for knowledge. It is not the act; nor the thought which precedes the act; it is not even the idea from which the thought proceeds; it is the immanence of the invisible Infinite which quickens and inspires. It is the invisible urge in man to become Man.

With the coming of man there appears also this other fact which is as commonplace as breathing; namely, that the *adverse* comes with this Spirit of Life as something to be overcome; as a phase of the stress or constraint which compels the conception of the way to a continuum of life which shall be eternal and unbounded by space and time. For example: the common-place of the adverse in some of

its more noted experience confronted man when a machine heavier than air intercepted the impulse of Spirit to fly; and when the Spirit inspired him to send his own voice a thousand miles in converse with his fellow man after ages of experience seemed to forbid it. This "adverse" stands out as the "problem of problems" confronting physical science which may be said to stand against it; because a large measure of the suffering and confusion of humanity to-day is due to the fact that, although the physicist admits without hesitation that ideas are conceived in mind, he erroneously believes that this mind is his own personal, self mind and that there are as many minds as persons; whereas reason tells him that there can obviously be but one infinite Mind conceiving ideas if there is to be that infinite harmony in effect which physical science demands as fundamental to all law.

His second error is that he accepts atoms, molecules, electrons, gravitation, cohesion, and attraction as ideas in mind, and as long as he can hold or retain them as invisible entities in his consciousness as related to what he calls

corporeal sense, he will admit that mind is all sufficient to sustain them as substance in their form, color, texture, and activities and as amply real for practical purposes and for the production of real things as objects of sense; but the instant that, in the process as thinking, changing phenomena become visible to this so-called corporeal sense as physical phenomena, that instant his fundamentals and viewpoint change and become inconsistent with his former position in the introduction of the false belief that mind cannot sustain ideas as physical phenomena. The trouble is not with ideas or mind or physical objects but in a misinterpretation of mind as finite. The physicist has no trouble in sustaining in mind, as idea, an atom with a nucleus and an electron revolving about it, naming it and using it as electricity; but when, as chemical elements, atoms become the thing he calls gold, he at once falsely conceives it too heavy for "mind" to sustain and consigns it to a realm outside of mind, which realm he calls "matter," and which is the direct opposite of mind; not the *adverse*, which is quite different. The *adverse*

of mind can be overcome but the opposite of mind is oblivion. The solution of the physicist's problem will be the overcoming of the false belief of many mortal, finite, personal minds and the replacing of this belief with the understanding that all is infinite Mind. Where all is Mind, entities which are conceived as ideas need never be conceived as existing outside of Mind. A new conception is not thereby called for, but an understanding of the Infinite is.

With this interpretation of Mind and Its ideas, let us again state the status of physical science, and note, in connection with what we have already seen, how ready it is for the acceptance of the Science of Infinite Being. We summarize, and quote in part, the viewpoint of physical science regarding the physical world up to to-day:

[1] Physic and chemistry study matter and energy. They have put together a conception of the fundamental nature of things which marks an epoch in the history of thought. An

[1] Taken from "Outline of Science." By I. Arthur Thomson (Vol. 1).

atom is the smallest particle of a chemical element. No one has ever seen an atom. Individual atoms seek to unite with other atoms. For example: three atoms of oxygen form what we call ozone; two atoms of hydrogen uniting with one of oxygen form water. Molecules form the mass of matter; a molecule, as has been expressed, is a little building of which atoms are the bricks. Molecules are divisible and atoms are now known to be also divisible. They can be broken up. They are composed of still smaller particles. These particles or electrons, as they are now called, are being liberated from an atom. Nearly every form of matter can be stimulated to radio-activity; which means that its atoms break up into smaller and wonderfully energetic particles which we call 'electrons.' So, instead of atoms being indivisible, they are actually dividing themselves spontaneously, and giving off throughout the universe, tiny fragments of their substance. If an atom were magnified to the size of St. Paul's cathedral, each electron in the atom (as represented by the cathedral) would be about the size of a small bullet. Nowhere in the records of thought, do we find even the hint of the possibilities of things which we now regard as established fact. The

pinch of salt projects from its surface, bodies (i.e., electrons) possessing the inconceivable velocity of over 100,000 miles a second."

There is a general agreement among all chemists, physicists, and mathematicians upon the conclusions which have so far been given. Let us continue with our summary:

"Up to the point that has been reached, then, we see what the new view of matter is. Every atom of matter, of whatever kind throughout the whole universe, is built up of electrons in conjunction with a nucleus. From the smallest atom of all—the atom of hydrogen, which consists of one electron rotating around a positively charged nucleus—to a heavy, complicated atom such as the atom of gold which is constituted of many electrons and a complex nucleus, *we have only to do with positive and negative units of electricity*. * * * * Atoms and molecules are the bricks out of which nature has built up everything; we ourselves, the earth, the stars, the whole universe."

Naturally the physicist can only make mental pictures, guesses, and hypotheses which he tries to fit to the facts and which he discards when they will not fit.

"But more than bricks are required to build a house. There are other fundamental existences, such as various forms of energy. * * * * Radio-activity has raised many interesting questions. * * * * In radio-activity elements, such as uranium, for example, the element is breaking down. * * * * and it (uranium) spontaneously becomes radium; and radium passes through a number of other stages until it, in turn, becomes lead. * * * * This raises the question whether all the matter in the universe may not undergo disintegration. If more complicated atoms are breaking down into simpler forms, may there not be a converse process—a building up from simple elements to more complicated elements? It is probably the case that both processes are at work. * * * * Is there an evolution in the inorganic world which may be going on parallel to that of the evolution of living things; or is organic evolution a continuation of inorganic evolution?"

Having dealt with matter, there remains ether and energy. Every particle that goes to make up our solid earth is in a state of perpetual, unremitting vibration. Energy is the universal commodity on which all life depends.

There is no such thing as *rest.* A few pounds of matter contain more energy than we could extract from millions of tons of coal. The stored up energy is fortunately fast bound by electrons, being held together as described. If it were not so, the earth would explode and become a gaseous nebula! If an electric bell be put in a glass jar and the air be pumped out, the sound of the bell grows feebler and feebler; when the air has been taken out, we do not hear the bell at all although we continue to *see* the bell in the vacuum. About 800 trillion waves enter the eye in a second when we see "violet." Again we quote:

"Beyond the waves of violet light are the still shorter and more rapid waves—'the ultra-violet' waves. * * * * Energy is indispensable if the world is to continue to exist, since all phenomena, including life, depend on it. * * * * An important fact about energy is that all energy *tends to take the form of heat energy.* * * * * And what is heat? Heat is molecular motion. The molecules of every substance * * * * are in a state of continual motion, and the more vigorous the motion the hotter the body. * * * * Energy may be

dissipated. Where does it go? Since if it is indestructible it must still exist. It is easier to ask the question than to give a final answer."

It will be agreed by all that demonstration of truth is the fitting of facts where the product proves to be in perfect harmony with environing phenomena in an unbroken continuum. "Truth, as the fitting of facts," is the most pronounced result in Einstein's demonstration of his hypothesis in which the physical continuum he sought was discerned through finding mathematically an infinite continuum in the Gaussian method. Demonstration must rest upon an infinite power directing all phenomena. Newton faced this fact in what he called "compelling force." Jesus discovered it reflected in the idea he called "Christ." Every man is being impelled by the Spirit of Life to be true to himself in an infinite movement even before he, as idea, evolves as conscious understanding of the fact. The research and findings of science are proof of the progress of Truth whenever the facts accounting for human progress find their relation fitting an infinite harmony.

To be scientific, natural science must be true to infinite Principle. As such, in human consciousness, it is a gradual unfolding of a universal relativity and relationing. It is the record of observation of man's evolving consciousness as idea, indicating the path over which he has come in the unfolding.

Divine Principle in the creative expression of Itself is in an apparent movement of involution as well as evolution, rising higher in expression in the evolution as the order of its appearance in human consciousness where ideas are reflecting this being as infinite Mind, which is synonymous with divine, self-creative Principle. These ideas are the entities constituting the universe and include the morphological, physiological, and psychological entity called man. This movement can be mathematically expressed through co-ordinates where one of an infinitely dense number of values is inseparably related as a continuum to the other as a given finite, demonstrable value.

The diagram on page 91 (Fig. 2), introduced into this thesis from Prof. Einstein's work,

"Relativity," demonstrates a co-ordinate relation between the Infinite and the finite as a necessity to the further progress of physical science, the demonstration being of an infinitely dense region of imaged arbitrary curves beyond and between curves of a definite or finite value.

This establishing of Infinity as a factor in physical science permits this thesis to assert that the reality of this infinite relative is the Source of ideas in human consciousness and that they make their appearance only in mind, where all form, qualities, and attributes in this appearance constitute the only entities of which man can be or is aware as the reflection of an involving and evolving movement in the Science of Infinite Being.

With the advantage of Einstein's discovery and the use, as far as applicable, of his diagram (Fig. 2), it is now made mathematically possible to prove this discovery to be the Evolution of Idea as a metaphysical reality which can be visioned only as, and in, mind imaged in form as an idea apparent only in Mind. Whatever the entity may be, it is

visioned only as a mental reflect whose source is that "infinitely dense" discovered by Einstein.

Let us imagine a system of arbitrary curves such as is illustrated in Fig. 3, numbering and

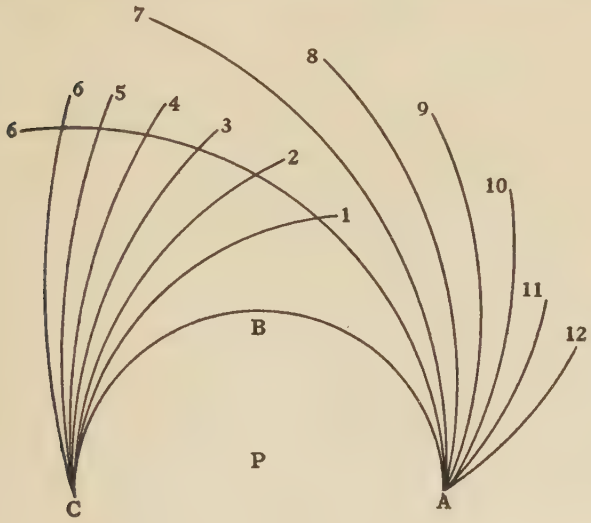

Fig. 3

lettering them as above for further reference. Between the curves A 6, and A 7, we must imagine an infinitely large number to be drawn, all of which correspond to real numbers lying between 6 and 7. We have, then, a system of A curves and this infinitely dense

system covers the infinite possibility of human conception in all its phases. The A curves must not intersect each other except at the point A, which point has the fixed finite value of all intersecting curves. This point, in any physical demonstration and application, is without length, breadth, or thickness; but the only possibility of such demonstration or consciousness of its scientific truth in human consciousness, is as idea, which has no physical space or time limitations and appears only in mind. It is thus as idea and idea only, that a perfectly definite value of A is identified mentally. In like manner we imagine a system of C curves. These satisfy the same conditions as the A curves. It follows that a value of A and a value of C belong to every point in the curve A, B, C. It is also to be seen that at each of these points P in A, B, C, the movement is an involving and evolving, an inwinding and unwinding in, of, and from such point as a conscious idea and compound of ideas, as P, with all lines indefinitely extended.

Every point is a point of co-incidence of the two co-ordinates, the infinite and the finite,

in a continuum where the relation is greater and less than any given difference which is, as we see, made demonstrable in Gaussian geometry as P and P′ (Einstein's Fig. 2).

If Prop. I (page 81) has at first been given as an axiom which might or might not be true, with the Gaussian method applied to Fig. 3 in this thesis, it must be seen that it is Idea which is being evolved as the entity or thing which thus becomes the only emergence as the reality which physical science has found as P and P′ shown in Fig. 2 by Einstein. It then demonstrates Prop. II as mathematically scientific and thereby proves Prop. I to be also true for the reason that whatever is perceived or conceived at P and P′ as any entity or thing as an involving or evolving movement, can be so discerned only as an idea in human consciousness and not, by any possibility, as a mindless object outside of this consciousness.

To propagate, to generate, to produce, to evolve, to give birth to, to know, or to understand is to be Idea when and where, as the process, the entity is consciously reflecting

the infinite Principle which, as the Spirit of Life, is quickening this being into the conscious knowledge of its infinite relation; and where, in the evolution, it becomes the real, true man as idea conscious of his being as reflection of this divine Principle which is the quickening Spirit of all being.

This unfolding movement of evolving consciousness can be looked back upon and followed from its appearance in animal consciousness to its appearance in the real, true man. The transition from animal to animal-man and from thence to the real, true man is through the Evolution of Idea. The animal thinks; but its thoughts consist of sensations having immediate relation to its physical organism, the apparent motif back of its thought activities being self-preservation. It is evident, also, that the animal locates the origin of its sensation in what appears to it to be physical, material things consciously objective. Its thinking process is the product of sense, a conscious reaction to apparent outside entities which the animal cognizes as the cause of the sensation. This is not less scien-

tific as a stage in evolution, for as a thinking process it is only a lower order of unfolding. The bee builds a perfectly symmetrical cell and exhibits reason in meeting unusual conditions; the spider constructs a scientifically engineered web; the beaver dams his house against water. We will find that the animal and animal-man, which is the next stage in self-preservation and in the production of products, are held within and sustained by a scientific unfoldment which is within the grasp of and governed by infinite Mind.

Animal-man is a further stage in the Evolution of Idea. He must be classed in a measure which combines the characteristics of both animal and man. He retains those of the animal as just described but he shows a higher stage of consciousness which evidences the unfolding of man as a stage of beliefs which relate consciousness to environment. This man-phase believes he has what he terms "his mind" and he locates it generally, if not always, in that part of his body called the brain. He believes it is this brain which receives sensations to which this mind reacts.

He believes also that in this reaction his mind can of its own volition control in some measure, although not all together, the extent and character to which it will respond to sensation. He believes that his sensation is material and that it originates almost entirely, if not wholly, in physical, material phenomena, and especially in his own body as the cause of its pains and pleasures.

The fundamental character of the animal-man is his *belief* in what he calls matter. This belief or conscious experience consists almost entirely in an action and reaction between matter objects and a mind which belief locates in a matter brain.

The evolution of the real, true man is his release from the animal stage of belief to that of knowledge, and the understanding that the nature of matter is reflection; that what is called matter is, in truth, the product of a mental process and *never anything else*. The transition is a ceaseless unfolding of idea, a gradation in each individual consciousness. In the change, objects do not become less tangible or real; but they come to be known as

what they actually are and always have been, namely, mental ideas; and as such they are seen, felt, and in all ways discerned, or sensed, mentally.

Consciousness in the animal and animal-man is characterized by the belief that external objects possess, as reality, whatever is the impression in consciousness left as the result of the reflex activity upon, or through, the organs of sense. For instance: animal-man believes that, as experiences, heat, cold, thirst, dryness, fatigue, hunger, pain, pleasure, deafness, hearing, seeing, power, force, substance, sustenance, intelligence, and life originate and have their being in physical phenomena, and its own body seems to give the most positive evidence of this fact. It believes its consciousness is secondary, and physical objects primary, as the order of the life of its own conscious being. Therefore belief, which is the characteristic of animal consciousness is, in fact, the measure of objective phenomena in an unfolding consciousness of its own being as sensation, the reflex activity in the Law of Infinite Reflection.

Corporeal sense is conscious reflex. It provides the animal with its beliefs. Its being is the physical object as a relative in sense reflex to its consciousness as the belief resulting from the activity. Thus the animal and animal-man is physical objectivity on the way to consciousness of Life but still at the stage of sensuous limitation in a corporeal reflex activity.

Animality, as man, is conscious corporeal sensation not yet evolved as the conscious reflection of Spirit in the expression. The *real man* of Spirit (God) knows, understands and demonstrates that ideas which characterize his consciousness as his own being are the entities which constitute all physical objects and that the origin of the reflex comes to man through his understanding that the expression of Deity of Its own being is in the infinite, eternal reflection of that being by all created phenomena. Therefore this man knows that his every true thought is the process, as reflection, of some quality, property, or attribute of Deity; and he knows that all sensation is spiritual as the reflex activity of phenomena.

The Evolution of Idea as reflection is the appearance in created expression of the Spirit of Life. This reflection is spiritual sense and, as the real man, this sense is the conscious understanding that reflection is the emanation of Spirit, the divine Principle of life, present, as reflection, in all entities constituting the universe and now consciously discerned as being the qualities, properties, and activities of these entities only as they are attributes of Deity but now characterizing man as reflected spiritual ideas. This real man knows that all entities in the universe, including himself, consist of such ideas. He knows that the function of ideas is reflection. He also knows that this reflection unfolds the truth of man's own relation with Deity in an infinite, eternal continuum or at-one-ment present at any instant in his unfoldment when spiritual sense has fully and completely superceded corporeal sense in human consciousness in the Evolution of Idea as the reflection of God-Principle-infinite Mind.

When man thus knows himself as conscious reflection, the real man has evolved and he

knows himself as the image and likeness of God, co-existent with the universe and possessing the supremacy of His spirit in a reflected dominion over the sensation of physical limitations which bind an unevolved animality, which he now finds himself called upon to overcome as the price of his further progression or evolution as idea.

The being called man lives his consciousness in much the same way as he reads a book. As the words in the book are but symbols carrying a meaning, so are the things and their meaning in man's environment but symbols. In the measure that he rightly knows and understands the true meaning of the symbols, in just that measure does he know the Author who is being thus reflected and, thereby, come to know himself in an at-one-ment with that Author through being His reflection. He lives in like manner as he reads; for the symbols, whether the printed word or the environing thing, are but idea posited as his own being; which idea is instantaneous in time and eventuates in space at a point without dimension. It does this precisely as the thing called light,

which enables him to see either the printed word or the physical object, emanates as from an illuminating point both of time and space within which it has never been stopped long enough to be posited any more than has an idea ever stood still in man's consciousness long enough to separate the present from the past or the future.

Infinite Mind wrote the book of life. All that exists—all that ever has or will exist, has as its Author the divine, self-existent Principle-infinite Mind. Ideas are its contents. All that exists is sustained therein; and all forms, qualities, and properties are substance as the persons, things, thoughts, and ideas which constitute the universe including man. These ideas are reflection and their substance is in Mind which sustains, through eternity, the consciousness of all the past; and just as the human mind carries along with it the story of the pages it has read and turned, vivid as substance and action and always at the point of idea, so man lives the closed pages of life, carrying with him the incidents of past environment as an inseparable continuum of persons,

places, things, thoughts, and ideas sustained by and as the substance of his own mind.

Every branch of natural science has, does, or will hereafter, find, when it reaches the fundamental units with which it builds, that it is pure spiritual idea (spiritual because beyond physical limitations) evolving at a point having the nature of a reflex where the impulse can only be understood when related to the Infinite. This relativity may be ignored, or it may be in a stage of unfolding as belief because of ignorance, but it cannot be avoided as fact. When understood and accepted, it becomes scientifically applicable to human productivity as the Spirit of Life which quickens man, as idea, into human production controlled by infinite Truth.

You stand before a mirror and see your image at its surface. This is a reflex doubled back within and upon itself at every point of that image. For instance: you are facing south but your doubled back image is facing north. Also, the surface of the mirror is flat but the varied contour of your body is preserved in the reflection true at each point to its

original. It is evident that the action, as a reflex movement, always strikes it, so to speak, at the surface of the mirror at a point which answers to a nucleus as a center around which a movement is set up which must have relation to neighboring points of like character resulting in complex knots but which never become disorganized tangles for the reason that if the surface of the mirror be a perfect plane, and the angles of reflection and incidence be true to a common perpendicular, (see Fig. 1; page 19) the image itself will be true.

But what have you seen of this image? Only your conscious ideas revealed to your understanding as so much of yourself where each idea has been a point from which radiated, in its relation to neighboring ideas, an image reflecting the nature of your own being as some part of the compound idea man. It is a simple demonstration of the Law of Infinite Reflection and, when applied to all phenomena, leads man to the knowledge that when he knows himself in Truth, he knows himself as ideas, the imaged reflection of the Being of the Infinite.

The Science of Infinite Being is divine, self-existent, creative Principle-God-Spirit-Mind, knowing itself in its reflected ideas as entities constituting all created expression in an eternal Infinite. This Science of Being is the ultimate of man's understanding. Here he rests his being as reflection and from this understanding as the real man must his consciousness proceed as the truth of that being. Every thought, every purpose, every act, and every motive of the real man proceeds from a well-defined conscious point as the fundamental truth which makes his existence possible.

It is to this truth that this thesis has, from the first, been focusing for the simple reason that everything having to do with human consciousness, as truth, is always thus focusing. Man, at this point, is truth. Man consists solely of his ideas. His every idea is in a process of evolution whereby his consciousness is becoming characterized through its ideas. The evolution of the idea is an unfolding of Truth as the vital spark of its existence; its Spirit of Life. Idea is always, without any exception, the direct, immediate, inseparable effect, as

reflection, of omniscience and omnipotence. As effect, idea has and can have no other Cause than the Infinite of which these are attributes and it can have no other existence, nature, or character. Therefore, every idea, which in the course of its evolution has reached the stage of human consciousness unfolding as the true, real man, is a man who understands, acknowledges, and lives the truth of the fact that he is the direct expression and immediate effect of infinite Mind, as his divine Principle.

Principle precedes its product. Man is the product of his divine Principle and can never, under any phase of his being, precede it. The knowledge and *acknowledgment* of this truth, at the point of conscious idea, is scientific evidence that this idea has evolved as real man. On the other hand, the *belief*, at the point of conscious idea, that some phase of phenomena directs, controls, or accounts for this idea evidences the animal or so-called man who has not yet evolved as the true or real man.

Principle is positive. False belief is negative. It produces confusion of ideas, ultimates as negation, but it never retards Principle.

This accounts for the fact that the scientific evolution of man, as idea, is a continuous unfolding of the scientific truth of phenomena while, at the same time, the unevolved, so-called man of false beliefs is a seeming entanglement of ideas creating unaccountable confusion.

It is the Spirit of Life reflected in spiritual ideas which is creating civilization through art, industry, discovery, and revelation, by thinking all products into their created expression by the power of idea, as man, when he is producing in like manner as the creative Principle produces where the product is always idea.

Civilization breaks down always where it attempts to substitute in human consciousness a belief in a material entity for a pure idea. This is the stage where so-called man believes and acts upon the belief that the physical and chemical elements can think, talk, and feel as some part of his corporeal body and that these chemical elements can tell him they are sick or fatigued when he knows that the like elements in the chair on which he sits can feel no

disease or fatigue. This so-called man-mind is not man but a false belief either embryonic or egotistical.

Physical science says, "the point from which rays of light diverge or appear to diverge is called an image." Such point corresponds to the point B in the diagram in Fig. 1, page 19. It is at this point that the image of the sun becomes physical fact but this fact is an idea in the individual consciousness. The image at that point, as reflection and as idea in consciousness, is the *only* sun man ever saw and as such is a pure spiritual idea. What is indicated as product at this point must partake of the nature of its cause and in no sense whatever can the path over or through which the effect was produced contradict that cause. Once we know the true nature of the effect we can trace its cause or once we know the cause, the effect is a fixed fact in its nature. The luminous point in a ray of light in which physical science admits that it finds its "image" is a fact, as effect, in the universal Law of Reflection. What this science, as well as every other, must know is that it is at this point in the Law of

Reflection where all facts and phenomena make their appearance, as ideas in consciousness, that man is the individual, infinite consciousness in an infinite reflection.

What physical science is thus demonstrating in its relation to physical phenomena, metaphysics is further demonstrating in proving that ideas are the reflected effects of divine Principle as creative cause reflecting itself.

In the demonstration metaphysics asserts, as fact, that physical science in its last analysis always finds its fundamental unit to be idea in human consciousness eventuating (that is, appearing) as some event, instantaneous as time and at a point in space having position but without dimension.

We are to understand that divine, creative Principle, as infinite Mind, is precedent to its own process as reflection which unfolds the conscious idea which characterizes man, just as it unfolds a lily, from *within*, disclosing the beauty, wisdom, and power of the Infinite at infinitesimal points in that lily, beyond the possibilities of so-called material sense, but

which becomes known as man's idea of a lily only in his consciousness as the reflection of reality in divine consciousness.

Man is thus living phenomena in the fulness of its unfolding but when any science traces its unfolding back to its cause, it finds it, in its fulness, disappearing into "the invisible things of God, which, from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse:" (Romans 1; 20).

The fulness of weight which rests upon both arms of the lever is within the invisible point of the fulcrum. The fulness of the object is within the invisible point of focus in the retina of the eye. The fulness of the object before the mirror converges at the invisible point of the angle of reflection and incidence. The invisible point of action and reaction in the Law of Motion has the fulness of the resultant effect. The products resulting from chemical and physical elements, in their activity as arts and industry, exist, in their fulness, already within the atoms and molecules beyond even

microscopic reach. At the point in the spectrum are found the chemical elements which constitute the sun. At the point in the telescope where light is focused is the fulness of the only universe man ever saw.

Such is the result of what physical science calls its knowledge of physical phenomena. It must now add this fact which is fundamental to all science; namely, all phenomena, noumena, and things visible and invisible as created expression, consist of spiritual ideas which have for their eternal, infinite, harmonious purpose the reflection of infinite Mind; which, as creative Principle, is the Spirit of Life which quickens and actuates all created being. Man consists of these ideas and, as reflection, must find this Spirit of Life accounting for every phase of his conscious experience as a scientific fact emanating from the infinite Mind, furnishing him with knowledge and understanding and directing his steps.

Again we give the summing up of this thesis:

Every created thing exists in infinite Mind-God-self-existent Principle-as Its reflection. Every thing sensed by human consciousness is

reflection, as idea, in that consciousness which idea is itself reflection in infinite Mind. The understanding of this truth by the real man comes as the evolution of idea in human consciousness and marks its distinction from animal consciousness in which the knowledge of reflection, as the law of infinite Being, has not yet evolved, but in which all objects are cognized by a sense limitation in which life, reality, and substance are believed to be in physical objects themselves. This sense limitation, until its further unfolding, leads so-called man to a conscious belief that he is possessed of a mind having some directing power and intelligence over physical objects, which mind he locates in the personal object he calls his own body. The full unfoldment comes with the real man, when objects of spiritual sense are seen, felt, and understood as the real and tangible in form, function, and mind; not as so-called matter outside of mind but as the embodiment of ideas.

It is this idea that Jesus of Nazareth named the Christ. The immortality of man must be as idea. The immortality of things which give

to man the meaning of his life and which he would have eternal must, therefore, be ideas and be infinitely harmonious in every relation with all ideas. If man consists of ideas; if ideas are eternal; and if things are ideas and not matter; then man is some measure of his immortality here and now. Man has the evidence of this truth in his life here and now in the fact that human consciousness, as real man, lives, moves, and has his being at the point of his idea and nowhere else. He sees, feels, and is conscious sensation as reflection in infinite Mind as these ideas are being the reflection of Mind as divine, creative Principle.

Human consciousness has the positive evidence of its place of departure from its animal limitations and its arrival at the point where man's life can be experienced as pure spiritual-mental ideas in mind without the presence of those so-called material objects of animal sense limitations. In our dreams we see, feel, hear, smell, and taste objects. We live their tangible forms, qualities, and activities, as well as our own individual selfhood, as reality while the dream lasts. We may say it is only

a dream and can have no significance in real life but it is nevertheless true that what we saw and felt in our dream all existed in mind and nowhere else. The emphasis is upon the positive fact that the identity of so-called material objects, as substance, can and does take place in Mind and does not require any extraneous factor for the tangibleness of any phenomena. This does not mean that man can close his eyes, let his body remain inactive and live life's experience any more than the architect can plan a building and then stop at mental quiescence and have a completed building. Life is progress, process, unfolding. The man with his dream, and the architect with his building complete in his mind only, cannot avoid the responsibility of embodied expression. The architect has before him the test of his knowledge which must be more than a belief of the stress, strain, support and truth of the laws of physics which are fundamental to the material of brick, mortar, frame, and foundation upon and with which he builds. Just so the man of dreams is confronted with more serious and quite as practical

problems if he is to be a real man of knowledge and not remain an animal-man confined to the limitations of beliefs.

When man awakens from his sleeping dream, he knows beyond question of belief that what he saw as tangible objects, physical in form and action, existed only in mind without the presence of any so-called matter substance or material entity whatever. But now that he is awake, he believes that what he sees and feels as physical, material objects exist outside of mind; a viewpoint directly opposed to the knowledge acquired in his dream experience, and inconsistent with what was an actuality of mind when experienced in his dream; for he is still convinced that there was no material thing in his dream, although there was present the perfectly tangible fact of these things in form, feature, and activity.

The answer to the enigma will come to this man, as it must to every man in his evolution as idea, when he understands the fact in the Science of Infinite Being, that he can and does live always; and that, therefore, here and now all his experiences of physical things exist as

his thoughts; that all his objects of sense exist as ideas in mind; and that these ideas and his mind are the reflections of the eternal, harmonious being of infinite Mind.

Man is the primal expression in this world of that spiritual sense which alone can see and understand. Reflection, which is the real man in the fulness of his evolution as idea when he shall have fully passed the animal stage, will have no consciousness of sensation except as spiritual and no knowledge of phenomena except as the reflection of Principle-God-Mind-Spirit, and no activities except the reflection, as his own productions, of divine Principle in all Its perfection, harmony, and infinite continuum. The real man must know and live this reflection and have no consciousness opposed to it. It is the measure of his becoming man. It is some measure of all men as they are to-day. The barbarian has his idea of a deified super human. The physicist, if he goes to the bottom of his knowledge of phenomena, will find that he can approach no nearer to it and can know no more about it than as reflection at a point within which is

his object; and the only reality of his objective world is the image at, as, and in this undimensionable point. It has already been noted in this thesis that physical science is now finding its alternate unit to be co-ordinate with an infinite relativity in an infinite continuum, especially in the case of Einstein's advance; and it is finding this necessarily the case where chemical elements, as atoms infinitely divisible, are being recognized as ever beyond the possibility of material sense and are made possible to natural science only as ideas spiritually discerned.

The metaphysician can no longer base ideas upon a mind located in some part of a flesh and blood body, for even the physicist, as in the case of Prof. Huxley, has shown the failure of this theory; and the metaphysician, accepting a material-matter world of objects with which to give substance to his ideas, is still not far removed from the animal consciousness.

This thesis is seemingly but iteration and reiteration, even to the point of obsession; but all truth has been the labored experience of

human consciousness in its unfolding throughout the ages. The purpose is that man should understand the scientific fact of this unfolding and his own place therein, and as far as possible reduce it to its simplest terms. So far as this can be done by the writer in a comprehensive statement regarding the Evolution of Idea and its relations to a Law of Infinite Reflection, it is this:

Divine, self-existent Principle which is synonymous with infinite Mind, is fundamental to infinite, eternal being. Mind has Its conscious being as ideas. The process of this being is idea in its process as reflection of Mind whereby it lives, moves, and has its being as such reflection. This reflection constitutes all created expression and these expressions are *sustained* in their tangible form, qualities, attributes, and activities within and by Mind and are sensed as pure mental, i.e., spiritual ideas.

The Evolution of Idea is a phase of infinite Being as an expression of the individuality of the Infinite. The reflection is finite but by no possibility can the infinite be in the finite except as its own reflection. This individual,

finite expression is the infinite and eternal involution and evolution in a gradual unfolding throughout eternity and one of its phases is apparently that of individual consciousness making its appearance in finite expression upon this planet as ideas in human consciousness as man.

Man, as his ideas, becomes conscious as the real man, in proportion as he achieves the knowledge and understanding that all created existence consists of the reflection of infinite Mind and that there is no life or intelligence except as that of the reflected. When once endowed with the conscious truth of his own being, man cannot escape the responsibility of being consciously a part of an infinite Purpose to know, understand, inculcate, and demonstrate the truth that all created expression is the reflection of one infinite, all-inclusive Mind.

This Law of Reflection can no more be violated by man than can the earth or planets break the law of their movements. This fact comes in man's experience in direct contact with his false beliefs; for he still has many of

these clinging to him as the animal propensities which belong to that lower order of the animate where there is yet no consciousness of sensation as reflection.

False belief in man is either the result of ignorance as embryonic thinking, the apathetic negligence of purpose, the nightmare of a sleeping consciousness, the subject of hypnotic induction, or the attempted willful rejection of divine intuition to rise above the stage of animal instinct to the conscious likeness as idea of infinite Mind. The result of false belief is error and sickness which have no reality or existence except that which man gives to them in an attempt to counterfeit his creative power derived, as reflection, through the Law of Infinite Reflection. The instant man corrects a false belief he knows, and his experience verifies the fact, that error, sin, and sickness pass into the oblivion of nothingness precisely as does error in mathematics. The necessity most vital to man's unfoldment is the establishment in his own consciousness of the fact that because of his false beliefs and the subsequent suffering which at the time

have such seeming reality, he did not, nor was it possible that he should, violate or break for one instant the law of an infinite, eternal, harmonious, creative expression which comprises all of which man is conscious; which law always demands an infinite Goodness reflected in created expression. Every man must, therefore, somewhere and sometime in his unfolding, demonstrate the nothingness of his illusions.

As man, idea is the center, substance, and circumference of his being. From idea, his consciousness of being radiates as reflection while into his consciousness, as ideas, comes reflection as the source of his only existence. In the fullness of this evolution, the inanimate, in its activities and cosmic formation, and the animate, in its organic activities and functions, are revealed as the genealogy of his own being where all reality is and always has been invisible except to spiritual sense. All so-called corporeal sense comes to be known as spiritual where, in the evolution, man's experience is reduced to terms which accord with all created expression as the reflection of the Infinite.

All noumena and phenomena find their common denominator as spiritual idea through the evolution of understanding in human consciousness.

The revelation comes to and through man when he reflects and follows reflection to the fundamental truth of his life; namely, that his genealogy and his present consciousness, which he knows as life, consist entirely of things as ideas which are visible only to his mentality—to the spiritual or mind sense. This most important fact does not appear in many cases to a casual, superficial consideration for the reason that such mentality is still encumbered with animal instincts; but it is evidenced when reflection has unfolded as the mental process.

Every object that enters into the life experience of a human being can be resolved to an ultimate basic unit as idea whether it be the food he eats, the clothes he wears, the productions about him of man's art and industry, or the things of the universe including himself, who is the recognized production of the Creator. If this idea is traced to human consciousness, such idea, with all others, ultimately

finds its genesis in infinite Mind. What is here meant by the dissolving of any physical object can be illustrated by comparing it to the mental process of the physicist who sees mentally every tangible object in its reality as some combination of the invisible, chemical elements he calls atoms. Also where, as the motion of the planets, the waves of the sea, or the movements of a man or machine, he mentally (that is, spiritually) resolves this motion into his idea of an invisible, compelling force or energy to be known only by these effects which he visibly sees.

The genealogy of the real man is not to be found in a parentage of material human forms. It is in the heredity of ideas coming out of the infinite past and present as the sustained reflection of infinite Mind. This heredity, as the immortality of ideas manifested by those who have passed beyond our vision as human forms, continues with us reflected for a time in things and thoughts which are the product of their passing through this stage. When we rise to the truth of our own being in its spiritual meaning, we live with those who came be-

fore in the things which are the result of their presence here, provided we see these things as their ideas and not as mere material objects of animal sense. Just as the immortality of infinite Being is manifested in the eternal continuum of the things of nature whereby man, living these objects as ideas, is living with God, so is man living with the immortality of his fellow-man in the continuum of ideas manifested in every thought and thing, the reflected of his fellow man, with no barrier of time or space to separate the companionship of ideas thus linked together.

Love is the law of divine Mind in the process of being Its own expression. The genealogy of the human mind, as reflection, as man, is through an unfolding consciousness of descent through what he terms natural laws but which are in fact only the begetting, in man, of an understanding of the all-inclusiveness of the law of Love within whose grasp is held all created expression. There is no thought or thing so insignificant or infinitesimal as to be separated from the love of its Creator. Creative Principle is Love. For it to create that

which it hates is inconceivable. Love is as basic as Principle. It is not sentiment; it is the order or law of all being. This truth comes to man's understanding as reason and logical sequence and not as theory. He sees love, which is the reflected of infinite Love, as the highest expression of man's own being and as the central fact or truth of every natural law.

No law which has contributed to the unfolding of man's own conscious being ever fails to hold within its grasp the factors governed by it and for whose behavior in an infinite harmony it, as law, is made accountable. Every natural law seeks, loves, and inseparably holds its own beyond the possibility of infraction whether such factors are inanimate, animate, organic, or spiritual. This is the explanation to man of the impossibility of his conception of an absolute break as vacuum. It is not the result of erudition but it is the immediate knowledge of Love in its effects as an infinite law. It is the basis of faith upon which hope rests. Reason tells man that there can be no breaking apart for an instant of any

universal law in its infinite, eternal continuum by the loss of a single atom or occurrence of the most infinitesimal spatial vacancy in any movement of energy or light or vibration. An absolute vacuum in infinite expression which would mean an absolute break for an instant in time or space would be the chaotic end, not of a part but of all things.

That which physical science thus declares for its recognized laws, the Science of Being declares for the all-inclusive law of God; namely, that not a solitary idea in an eternal and infinite continuum can be lost; and, thereby, is determined the immortality of man as the immortality of every idea which characterizes him; not only in what he is but equally in his productions, which reflect the science of his being.

As the genealogy of man's past is that of idea and not of flesh and blood, just so human consciousness, looking back upon the past, realizes how man's present environment is in reality an expression of the immortality of man as ideas. Where man's environment is the direct expression of things not made by

him, they connect him with an infinite past as he apprehends a divine, creative Principle as their maker; whereas, when he looks about him upon the productions of man as the result of past art and industry, every such thing, in its ultimate analysis, becomes an immortal idea still living in the present of human consciousness. Before it was a thing, it was a thought; and as the thing, it became the reflection of the idea as the process of thinking.

One thus finds the basic unit of things just as when the chemist reduces physical forms to chemical elements. In both it is the relating of changing forms to the permanence of ultimates in their infinite relation. The formations of the transient things about us are eternal in the ideas which reflected them. We cannot be too profound in this fact, for its meaning is this: we are living with the immortal past, not only as it is being reflected in the heavens and earth which are the immediate creation of the Divine, but also in the things of man's making. In so far as they are reality, they are the immortality of ideas existing now and forever in infinite Mind and in man's mind as

infinite reflection. The Spirit of Life is the same in the productions both of God and man for God is All-in-All. It is for us to realize, as one of the most vital truths and experiences of our every day life, that the things which surround us, even the food which we eat, all live, move, and have their being as ideas and not in themselves as material, physical forms.

We must reverse our viewpoint. We must put behind us our false beliefs of the animal period. The things of man are in his ideas and not man in the things. All objects of sense within his conscious experience, including all he produces, live, move, and have their being *in* him as his ideas.

Furthermore, the ideas constituting any man are not only those reflected as his own productions but also those reflected as the things that have come to him from any and all mankind, present or past; for the many individualities of mankind are but one mind existing as the reflected of the one infinite Mind. No fact is more vital to a human being than that he should know that every object

of sense is reflection and that everything which can be conceived in human consciousness regarding it is of the nature of reflection. In the same sense that objects in a mirror exist only in and as the reflected, so every created thing which can be conceived by man is reflection, where the reflected is the divine Spirit of Life, the origin of all created expression.

With this understanding as a conception in man's mind, there comes the revelation, as evolution, of the idea of man's immortal relativity with the Spirit of eternal Life.

Human consciousness evolved to this stage of understanding knows that man thinks into being whatever he may produce, including what he produces in and upon his own body. He also knows that these reflect what he is being just as the Creator of all things is reflected in His creation. Every function, organism, and condition of man's body is reflection governed by, subject to, and having its origin in, and as, the product of his thinking. When such thought is the conscious reflect itself of the Spirit of all Life, then his

body is in a direct response to an infinite harmony in all its relations.

When we see the objects about us in their true relation as reflection, we live the beauty and joy of an immortal relation with those who are no longer upon our stage of consciousness by living their thoughts again, and these are caught by us just as the voices in the air are caught by the radio when, even as a mechanism, it is tuned to an invisible, intangible spiritual idea which seemingly, for our purpose, is everywhere at the time for every man who is tuned to its reception.

The mechanism of man is as spiritual when true to mechanical law as all law is true to the unyielding grasp by which it is being held within that one all-inclusive law of attraction, the law of Love as infinite harmony. As evidence of how near the physicist is approaching to this truth of the Spirit of all Life, we quote:

[1] "All articles of food or clothing; the materials of which our houses and buildings are constructed and which are needed for their decoration and repair; every art and every

[1] Mr. C. T. Kingzett, "Outline of Science." Vol. 3, page 722.

industry—all depend essentially for their production or activity upon chemical changes as realized in nature or made by man to serve human purposes. The same is true of the production and decay of animals and vegetable matter, as also the process by which they are broken up and the resulting products made available in their turn as food for new life. The chemical changes constitute a sort of adaptation of matter to environment, and in a sense are acts of creation, as every such change produces products which, although related, are quite distinct in character and in properties from the original substances which gave rise to them when subjected to the required influences. Thus, in a very literal sense, all matter—which as will be seen in other places appears to be essentially one in nature—is actuated by a spirit of life, being susceptible to change when the environment is appropriate."

A "spirit of life," thus brought into a direct relation with "all entities" produced by man, as a method of accounting for their source, marks a significant step by natural science toward the development of an understanding of the Science of Infinite Being. It can have

but one meaning. It brings the Spirit of Life, as a factor, into direct relation with the material, physical "entities" to which natural science confines itself by the admitted recognition that the ideas whereby it thinks its productions must be spiritual in their Source; that they must partake of and be like that power and intelligence which it says are the "acts of creation" in the productions of the Infinite beyond the province of man.

At this point natural science is very close to the truth of the Science of Being. The Spirit of Life, in the act of creation, has from eternity been the involution and evolution of Its ideas as constituting that material and physical universe which furnishes the facts of natural science, the "bricks with which it builds."

A truth necessary to the right understanding of Law is that, as a process, it must be in strict accord with the nature, character, and being of whatever must account for its authority. When reduced to its axiomatic application, law, related to that which it affects, is the effect itself; but an important distinction is that when related to its origin, it becomes a

perfect definition of the nature and character of that origin as creator.

When the sequence of any law, as product of its process, is harmonious with itself and all its proper relations as such sequence, as in mathematics, music, physics, or morals, the product, as effect of this law as its perfect reflection, becomes the way or key, the "open sesame" to a perfect understanding of the nature of the Principle producing it.

The law of the universe, including man, is the law of the infinite Principle of all existence. There can be the law of but one such Principle.

"Language most shows the man; speak that I may see thee." Ideas uncommunicated would be man unexpressed. The faculty of sense possessed by animals of perceiving objects by means of impressions through bodily organs reveals, in the evolution of human consciousness, the power to think the related meaning of such objects and to express this meaning in words. That which in the animal may be limited to an outer sense has, in the human, the added faculty of the inner sense of reflection which evolves the power of appre-

hending general conceptions and of arranging and making deductions. The human unfolds the significant fact that its very being rests fundamentally upon ideas and that the activity of its ideas is process as reflection; that the communication of ideas through words is as much a part of an infinite Purpose as the leaf of a tree is evidence of the reflection of Life working through physical objects in their part of that same infinite Purpose.

Words, as reflection in human consciousness, interpret man to himself, they give meaning to his environment and open the way to the understanding of the divine Principle which accounts for his origin and enables him to formulate the laws of Principle whereby he scientifically attains his highest conscious development.

The depth of the significance of *words* is made evident by the fact that they do not appear until the human is evolved although eons have preceded this stage of an unfolding consciousness in created expression.

Words are intended and must be accepted as the immediate endowment to man by his

Creator as the medium for bringing him, as ideas, into conscious relation and direct understanding with the creative Principle or infinite Mind which accounts for his being. As a scientific fact this is already evidenced in any human consciousness in which has unfolded the meaning of the Law of Love in its spiritual sense whereby it holds in its grasp the bestowal upon man, as the created, of the beneficent gift of the Creator's own begotten reflection of immortal, harmonious being.

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